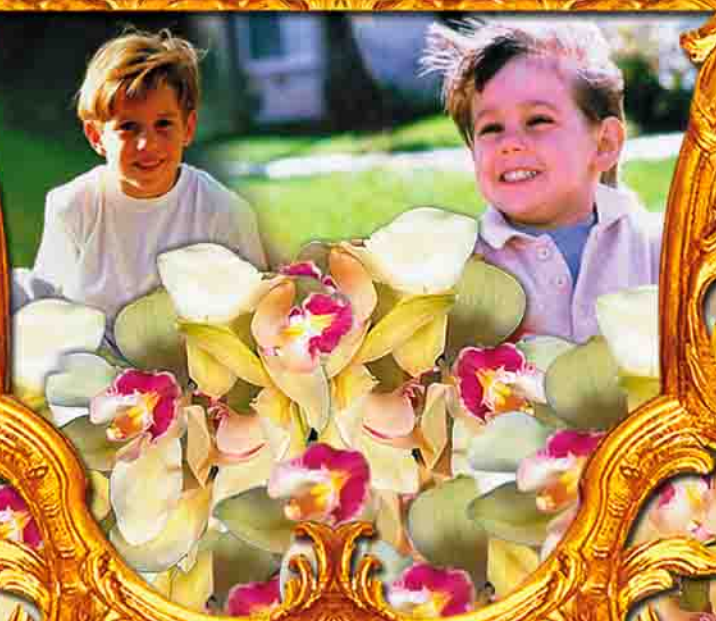
ONLY LOVE CAN DEFEAT TERRORISM



HARUN YAHYA

الله
رسول
محمد

In 2001, jet planes were crashed into the World Trade Center and the Pentagon, injuring and killing thousands. In the days following these attacks, the world began debating the concept of terrorism that lay behind them. An atmosphere of fear and panic grew, especially in the United States. But that didn't last long: Soon the entire world began wondering how best to combat terrorism.

As soon as America recovered from the shock of 9/11, it joined with a large number of other countries to launch a worldwide war on terrorism.Right from the start, however, officials of this powerful coalition declared openly that it wouldn't be enough for them to fight on the military field alone. How should the struggle against terrorism be pursued?

This book concentrates on the only way it can be eradicated: by means of peace, tolerance, and love. This book offers examples from the Qur'an as well as from the Bible to show how each of the three divine religions forbids the use of unjust violence. It also gives examples to show that the only way to fight terrorism is to heal the root causes through the love, affection, compassion, humility, forgiveness, tolerance and concepts of justice that religion's morality instils in people--whom, following the verse from the Qur'an (10:25): "God calls to the Abode of Peace... " Such fortunates will do their utmost to build a world full of peace and love.



ABOUT THE AUTHOR

The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Greatly appreciated all around the world, these works have been instrumental in helping many to return their faith in Allah, and, in many others, to gain a deeper insight into their faith. Harun Yahya's books appeal to all kinds of readers, regardless of their age, race, or nationality, for they focus on one objective: to broaden the reader's perspective by encouraging him or her to think about a number of critical issues, such as the existence of Allah and His unity, and to live by the values He prescribed for them.

بسم الله الرحمن الرحيم

In the name of God, Most Gracious, Most Merciful



TO THE READER

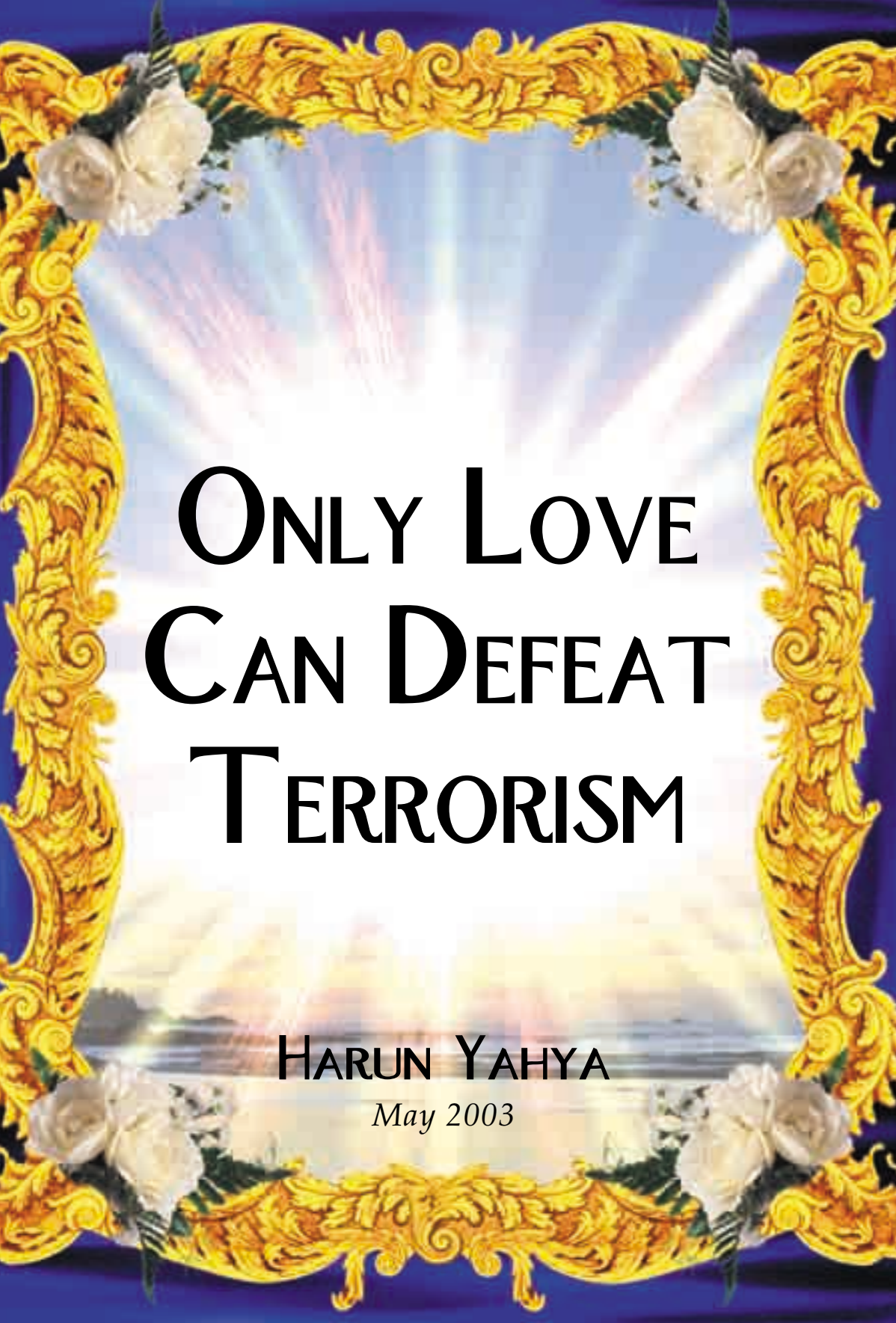
● The reason why a special chapter is assigned to the collapse of the theory of evolution is that this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation, and therefore the existence of God, during the last 140 years it has caused many people to abandon their faith or fall into doubt. Therefore, showing that this theory is a deception is a very important duty, which is strongly related to the religion. It is imperative that this important service be rendered to everyone. Some of our readers may find the chance to read only one of our books. Therefore, we think it appropriate to spare a chapter for a summary of this subject.

● In all the books by the author, faith-related issues are explained in the light of Qur'anic verses, and people are invited to learn God's words and to live by them. All the subjects that concern God's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

● This book and all the other works by Harun Yahya can be read individually or discussed in a group. Those readers who are willing to profit from the books will find discussion very useful in that they will be able to relate their own reflections and experiences to one another.

● In addition, it is a great service to the religion to contribute to the presentation and circulation of these books, which are written solely for the good pleasure of God. All the books of the author are extremely convincing, so, for those who want to communicate the religion to other people, one of the most effective methods is to encourage them to read these books. It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

● In them, one will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles unobservant of the respect and reverence due to sacred subjects, or hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.


ONLY LOVE
CAN DEFEAT
TERRORISM
HARUN YAHYA
May 2003

ABOUT THE AUTHOR

The author, who writes under the pen-name HARUN YAHYA, was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he then studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works disclosing the imposture of evolutionists, the invalidity of their claims and the dark liaisons between Darwinism and bloody ideologies such as fascism and communism.

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal, may God bless him and grant him peace, on the cover of the books is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Mohammed, may God bless him and grant him peace, the last of the prophets. Under the guidance of the Qur'an and sunnah, the author makes it his purpose to disprove each one of the fundamental tenets of godless ideologies and to have the "last word", so as to completely silence the objections raised against religion. The seal of the final Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All author' s works center around one goal: to convey the Qur' an' s message to people, encourage them to think about basic faith-related issues (such as the existence of God, His unity and the hereafter), and to expose the feeble foundations and perverted ideologies of godless systems.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian, and they are enjoyed by readers worldwide.

Greatly appreciated all around the world, these works have been instrumental in many people recovering their faith in God and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style gives these books a distinct touch which directly effects any one who reads or studies them. Immune to objections, these works are characterized by their features of rapid effectiveness, definite results and irrefutability. It is unlikely that those who

read these books and give serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism or any other perverted ideology or philosophy. Even if they continue to do so, it will be only a sentimental insistence since these books refuted such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the collection of books written by Harun Yahya.

There is no doubt that these features result from the wisdom and lucidity of the Qur'an. The author modestly intends to serve as a means in humanity's search for God's right path. No material gain is sought in the publication of these works.

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them to become more devoted servants of God, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate other books which create confusion in peoples' minds, lead man into ideological chaos, and which, clearly have no strong and precise effects in removing the doubts in peoples' hearts, as also verified from previous experience. It is apparent that it is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the moral values of the Qur'an. The success and impact of this service are manifest in readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and all the ordeals the majority of people undergo is the ideological prevalence of disbelief. This state can only be ended with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, which leads people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the collection of books by Harun Yahya have assumed this leading role. By the will of God, these books will be a means through which people in the 21st century will attain the peace, justice and happiness promised in the Qur'an.



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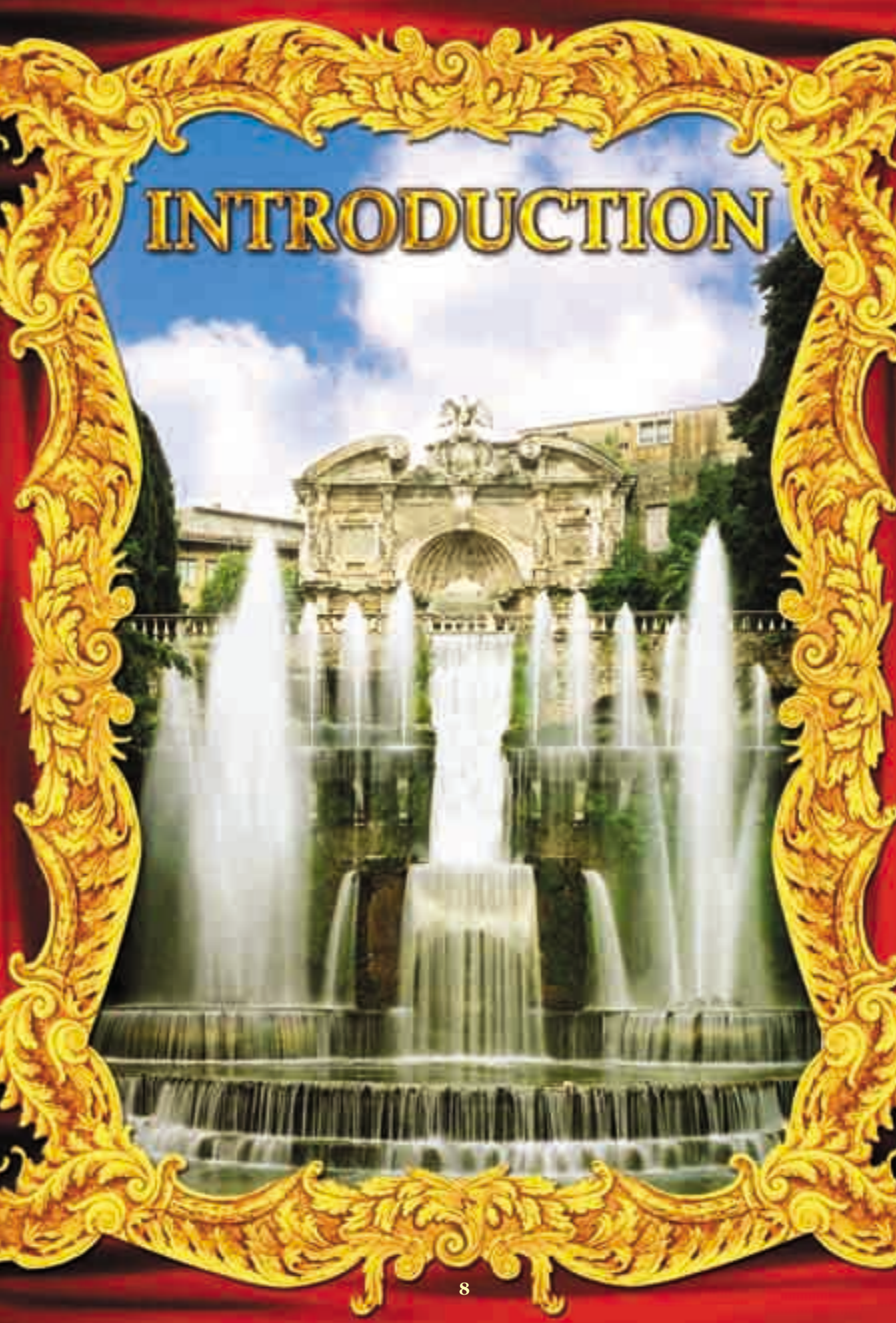
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INTRODUCTION



In 2001, jet planes were crashed into the World Trade Center and the Pentagon, injuring and killing thousands. In the days following these attacks—totally unexpected in their timing and method, aimed at the world's only superpower—the world began debating the concept of terrorism that lay behind them.

An atmosphere of fear and panic grew, especially in the United States. But that didn't last long: Soon the entire world began wondering how best to combat terrorism. No longer could any country stand apart from the fight against terrorism and declare, "Those attacks weren't aimed at us." Citizens of every nation realized that the dark face of terrorism could confront them at any time, whether asleep in their beds, while watching television, taking their children to the park, or at work in the office. The terrorists' aim, they realized, was to paralyze society, making civilians reluctant to venture into the street, much less use public transport or go shopping—in short, to create a permanent climate of fear. As soon as America recovered from the shock of 9/11, it joined with a large number of other countries to launch a worldwide war on terrorism. Right from the start, however, officials of this powerful coalition declared openly that it wouldn't be enough for them to fight on the military field alone.

How should the struggle against terrorism be pursued? To answer that question, we need to identify terrorism's roots. To do so, we must examine the course of the past century, during



September 11 resulted in the deaths of thousands of people, and in injuries to many more.

which terrorism first emerged as a major threat.

The 20th century's two World Wars, along with many regional conflicts and various acts of local violence, made it the most bloody century ever. In addition to that, toward the end of the millennium, constant technological advances only helped terrorists widen their reach. Now, just one touch of a button could kill hundreds of innocents. High-tech terrorism could inflict billions of dollars in damage to any nation's economy and shape world politics without ever emerging into the daylight. Clearly, after the attacks on New York and Washington D. C. in the United States—the world's greatest technological power—no other country can consider itself safe from terrorism or beyond its deadly grasp. Worse still, if the necessary



countermeasures aren't taken, the 21st-century terrorism will grow even more powerful, until one single chemical, biological, or even nuclear attack can slaughter tens of thousands.

THE TRUE DEFINITION OF TERRORISM

With terrorism dominating the world's agenda, the definitions of terror, terrorist, and terrorism assume a whole new importance. Many countries define terrorism, draw up terrorist profiles, and publish lists of terrorist organizations in the light of their own national interests. "Terrorist organizations" to some countries are freedom fighters to others. What one country sees as "terrorist nations," another welcomes as "loyal allies." Therefore, who defines terrorism? Who decides—and how do they decide—what a terrorist is? To establish a criterion, one can point out two distinct characteristics of terrorism:

1) Targeting civilians: Any occupied country has the right to resist an army occupying its territory. But if that resistance includes attacks on civilian targets, any justification ceases to apply, and terrorism begins. As we'll see later on in this book, this definition is entirely in accord with Islamic rules on war. The Prophet Muhammad (may God bless him and grant him peace) commanded his followers to do battle against those who declared war on them. But he also ordered them to never regard civilians as targets. On the contrary, every Muslim was ordered — and still obliged — to take great care to ensure the safety of non-combatants.

2) Destroying Peace: If no state of war exists, then terrorism can also include attacks on military or official targets. Attacks intended to break down peaceful relations between countries or



Terrorism is currently costing lives in many countries across the world. In the fight against it, terrorism's ideological foundations must be torn down. To this end, everyone who believes in peace must pull together.

communities are acts of terrorism, even when aimed at military targets.

All attacks that threaten peace, or that are aimed at civilian targets, even in a state of war, are terrorism. There can be no question of defending, approving or justifying such attacks. There can be no question of defending, approving or justifying such attacks. However, such violence is very widespread in the modern world. That's why any war on terrorism needs to be wide-ranging. Its every stage should be carefully planned, with its final aim the total eradication of the entire concept. That, in turn, requires individuals in every nation to totally distance themselves from terrorism. Every form of terrorism must be unequivocally condemned—whatever its causes or aims, no matter what its targets, where it arises, or how it is carried out. Similarly, anyone sincerely opposed to terrorism should show the same empathy for the thousands of innocent victims it has slaughtered—not only at the World Trade Center, but in attacks in Japan and Spain, in East Turkestan and Indonesia, in the massacre of more than half a million Hutus in Rwanda, in the murder of defenseless people in Palestine, Israel, and all across the globe.

Once every form of terrorism is fiercely condemned, then no longer will its perpetrators receive support from any country, or be allowed to seek shelter inside its borders. Quite literally, terrorists will have nowhere to hide.

THE IDEOLOGICAL FOUNDATION OF TERRORISM

Before the war against terrorism can come to any definitive

conclusion, its underlying philosophy must first be identified, along with the means to be employed. This book, therefore, deals with terrorism's basic starting point, as well as the disasters to which it leads. Its starting point is the assumption that violence is a virtue in itself and a powerful means to solve social or political problems. While killing the innocents, damaging public order, and disrupting peace, any terrorist acts under the influence of ideas that have been imposed on him, coaxing him to believe that he's engaged in a justified struggle. Terrorism can be healed only when such people understand the mistaken illogic of any ideology that inspires terrorism and incites to violence---and when they realize that going along with it can never get them anywhere. Until those ideologies' errors and contradictions are revealed, all measures taken against terrorism can be short-term only. Soon terrorism will emerge again, in different places and under different circumstances, behind a different mask.

We can put an end to terrorism only by destroying its ideological infrastructure. In later chapters, you'll see that modern terrorism's ideological foundations in fact go back to Social Darwinism and the materialist tendencies derived from it. People exposed to this indoctrination believe that life is a field of struggle, and that only the strong survive. The weak are condemned to be eliminated. Man and, in fact, the entire universe, are both products of chance. Therefore, no one is responsible for his actions to anyone else. These and similar ideas inevitably coax people into leading an animalistic form of life, where ruthlessness, aggression and violence are regarded as acceptable or even virtuous.

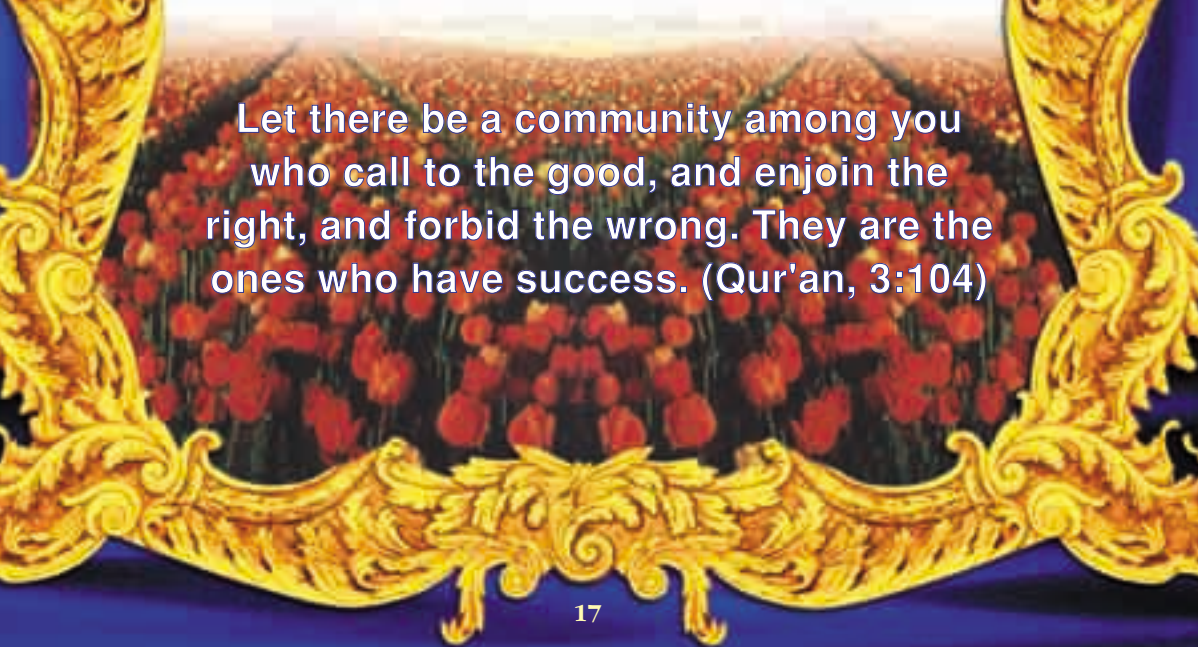
Anyone who resorts to terrorism, maintaining that violence is the only way to achieve his aims, is actually under the influence of Social Darwinism and materialist thought, no matter what his religion or race, or what group he belongs to. Modern terrorist groups that claim to act in the name of religion are also under Darwinism's influence and materialism, even though they claim to carry out their terroristic acts in the name of religion. This is because for anyone who lives by the morality of religion revealed by God, it's impossible to approve of violence of any kind, much less achieve a "higher" aim by murdering others. Those who resort to such methods are therefore pursuing the exact opposite of the moral values upheld by religion, carrying out their actions under the influence of materialist ideologies.

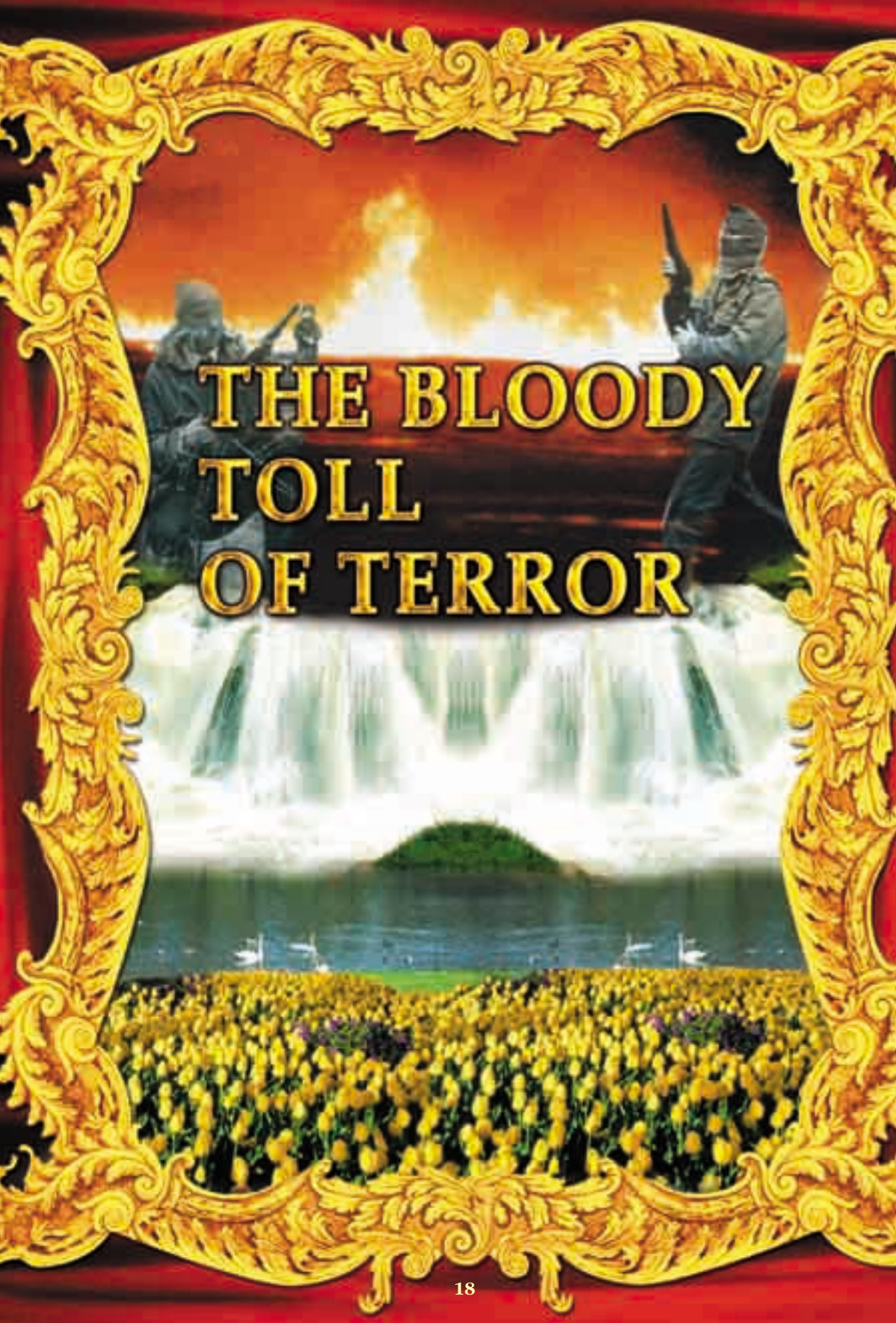
In *Islam Denounces Terrorism*, it was made clear that Islam fiercely rejects all forms of terrorism, no matter whom it may be directed against. In the light of verses from the Qur'an, it was explained how religion's morality calls people to peace, tolerance, and convenience. Also stressed was the dishonesty of condemning only those acts of terrorism directed against one's own side:



Such an attitude only weakens the fight against terrorism; and anyone living according to Islamic morality needs to fight terror in all its all forms. The foundation of that intellectual struggle is based on revealing the true morality of religion.

Today's politicians, political commentators and academics agree that by itself, military force isn't enough to root out terrorism. This book concentrates on the only way it can be eradicated: by means of peace, tolerance, and love. All the divinely-inspired religions that God sent down by means of His messengers are helpful guides. This book offers examples from the Qur'an as well as from the Bible (even though the latter has been partially distorted) to show how each of the three divine religions forbids the use of unjust violence. It also gives examples to show that the only way to fight terrorism is to heal the root causes through the love, affection, compassion, humility, forgiveness, tolerance and concepts of justice that religion's morality instils in people--whom, following the verse from the Qur'an (10:25): **"God calls to the Abode of Peace... "** Such fortunates will do their utmost to build a world full of peace and love.




THE BLOODY
TOLL
OF TERROR

Terrorism is one of the gravest menaces facing our 21st-century world because it sees acts of violence as the only way to achieve political aims. The particular aim or problem depends on the terrorist's individual worldview. In a terrorist's eyes, political dilemmas and conflicts caused by ethnic and cultural differences can be resolved by violence alone. No group can get what it wants, except by "blood and iron".

The terrorist believes that his objectives—enforcing his demands, spreading his organization's propaganda--can be attained only by damaging the fabric of society; when unease, fear, and conflict come to dominate daily life. Some groups aim to take advantage of the climate of chaos that their actions bring about. They think that it will be easier to achieve their aims where social stability has collapsed, individuals are wracked with fear and uncertainty. From the destruction, they claim, will rise what they call "righteousness and justice." But expecting that acts of terrorism can establish righteousness and justice, or that problems can be resolved by violence, is a terrible mistake. Violence is counter-productive: All they that live by the sword shall perish by the sword.

In the Qur'an (13:25), God describes such people as **"those [who] cause corruption in the earth."** So far, they have managed only to increase the number of deaths among the innocent---and among their own supporters as well. Every year, terrorist attacks cause thousands to live in fear and anxiety and suffer economic harm, not to mention those who are wounded or killed.

Terrorism threatens all of mankind, its toll so very terrible that fighting has become urgently essential.

TERRORISM IS CLOSE TO HOME!

There are an estimated 500 terrorist groups in the world. These include international cartels controlling trade in drugs, arms and prostitution, as well as underground organizations, marginal movements, various radical ideological groups, and deviant cults that stage actions allegedly in the name of religion. Many terrorist organizations do operate within their own countries' borders, but a number target what they have decided as "enemy" countries, through attacks on prominent sites and individuals that, they calculate, will elicit a huge public reaction. From the reaction, they seek to achieve fame, in fact notoriety, which they hope that will add to their power.

Though terrorism has existed since the earliest times, through esoteric organizations like the Sicarii or Assassins, and flourished in the modern times through revolutionary cadres like the sans-cullottes of the French Revolution or the Russian Nihilism of the 19th century, its threat really came to the fore in the 20th century, which saw an explosion in acts of terror and in the number of terrorists who committed them. Weapons of mass destruction and the rapid advance of technology made terrorist attacks much easier and vastly increased their destructiveness.

By the 1960s, people began to wonder seriously what might happen, if a terrorist group managed to acquire some kind of nuclear weapon that could result in the deaths of tens of thousands. A biological or chemical attack could wipe entire populations off

the map. No such attack happened, fortunately. But by the 1990s, the chances of such attacks increased. These concerns only heightened with the collapse of the Soviet Union and the weakening of control over its nuclear arsenal. The spread of the Internet and the facilitation of all forms of information increased worries still further.[1] Fear of terrorism became the subject of hundreds of films and books. Reports were written about the possible consequences; research was carried out. Now, all too obviously, terrorists could go beyond familiar, limited actions like bombings, armed robberies, skyjackings and kidnappings, to attack entire communities. Such attacks could be carried out by remote control or computer, with no direct human intervention.



Bhagwan Shee Rajneesh, leader of a perverted cult that poisoned 750 people in Oregon, here seen with his followers.



The Oregon attack was an important sign of the threat posed by terrorist groups who possess biological weapons.



Aum Shinrikyo

A number of recent fears in the US involving biological weapons like of the anthrax bacteria revealed the scale of the threat posed by bio-terrorism and biological weapons. With the help of an experienced chemist in a simple laboratory, terrorists can now threaten the lives of thousands. One of the first examples of this occurred in 1984, when 750 people were poisoned in four restaurants in a small town in Oregon.[2] Later, it was revealed that a Hindu-inspired New Age cult under the leadership of Baghwan Shree Rajneesh was responsible. Disciples had grown salmonella bacteria on their farms and placed them in salad bars in area restaurants. In 1995, the Aum Shinrikyo ("Higher Truth") cult released the poison gas sarin in the Tokyo underground subway system, leading to the

deaths of 12 people and another 5,500 injured. Subsequent inquiries revealed that the cult had tried to construct biological weapons in its own laboratories--revealing just how large a threat terrorism poses to the public.[3]

In the 21st century, computer technology is expected to play an important role in terrorist attacks. Meanwhile, more "conventional" ways of terrorism, like bombings, arson attacks, skyjackings and kidnappings are still going on all over the world, from Europe to America, from Asia to Africa. Since 1962, for example, members of the ETA (Euskadi Ta Askatasuna) terrorist organization, fighting for the Basque region's independence, has carried out many terrorist attacks in Spain, resulting in the deaths of more than 800.[4] For years, the Irish Republican Army has seized world headlines with its bloody attacks to gain independence for Northern Ireland. The central aim of the IRA is to end British control of Northern Ireland and to achieve the reunification of the island of Ireland. Generally it has operated in Northern Ireland and London, but has also been involved in bombings in various European countries such as Germany. Since 1969, the IRA's terrorist attacks , and Britain's methods of "counter-terrorism", have caused the deaths of more than 3,200 on both sides of the conflict.[5] Millions of dollars' worth of damage has been caused by IRA bombings of airports and underground stations, again aimed at civilians. During a European Football Championship match on June 15, 1996, an IRA car bombing in a Manchester shopping center resulted in some 200 injuries.

Currently, no country can feel safe from this kind of threat. The few examples just cited show just how deeply terrorism has



come to influence peoples' lives. No longer the problem of just a few specific nations, it's a threat that faces all mankind. Because no one can tell when, where or how terrorists will strike, the fight against them can no longer be considered the duty of a handful of countries or organizations. Terrorism, threatening the entire world, can be resolved only if well-intentioned people support each other in search of peace, friendship and brotherhood.

TERRORISM'S DARK FACE

Terrorism is currently inflicting suffering and physical damage all over the world, not only in the United States, but in the African countries of Uganda, Angola and Nigeria; in the European nations of Great Britain, France and Spain; in Asian countries like Japan, and throughout the Middle East and Latin America. At any moment, civilians can find themselves facing a terrorist attack, whether sitting at home or at a movie theater, in a shopping center, riding a bus, or at their workplace. Naturally, terrorism's ability to enter peoples' homes has led to considerable anxiety and alarm. People are hesitant to enter crowded areas or use public transport; their daily lives are becoming intolerable. But that is exactly what terrorism wants to see: whole communities living in fear and alarm.

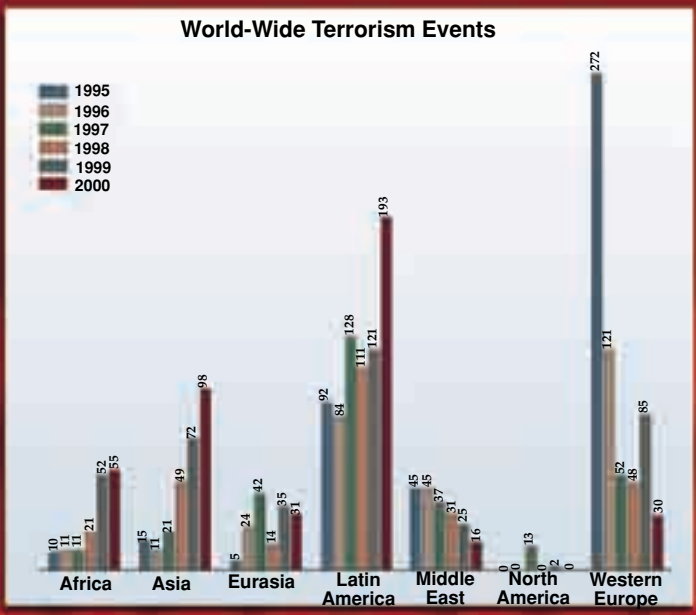
The evidence of terrible attacks throughout in the world

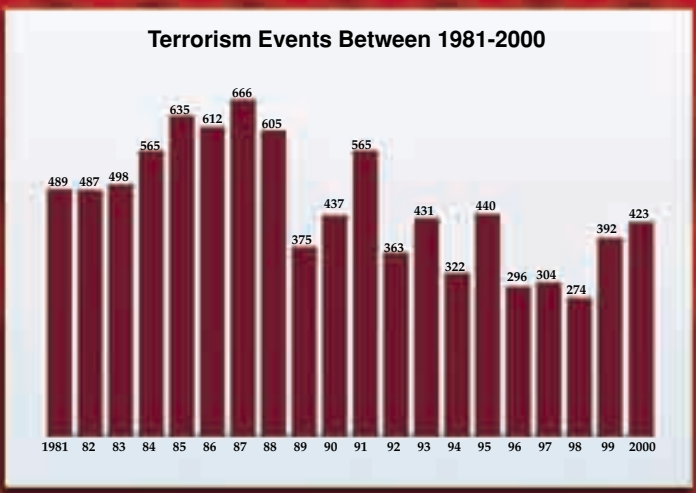
For years, the militants of the ETA and the IRA murdered many civilians and caused great physical damage in Spain and the UK.

certainly confirms that concern. In 1996, there were 296 incidents with 314 people killed and 2,912 injured. In 1997, terrorism's scope began to expand: Out of 439 attacks, 398 were aimed at workplaces or non-official premises, leading to the loss of 139 civilian lives, 39 of them civil servants or military personnel.[6]

According to the U.S. State Department, the number of terrorist attacks in 2000 saw an eight percent rise over 1999, with 423 deaths and 791 injured. Between 1981 and 2000, the total number of dead resulting from terrorist attacks was 9,184.[7] Nor do these figures include all the people who died in all terrorist attacks across the globe. The report considered only attacks by international terrorist organizations, not those inflicted by local terrorist groups. In Turkey alone there were 21,866 terrorist attacks between August 15, 1984 and October 31, 2001, costing the lives of 5,605 security personnel and 4,646 civilians. A further 16,562 security forces and 5,091 civilians were injured.[8]

Terrorist actions' physical damage and economic harm add yet another sobering dimension to the picture. The chaos and anarchy provoked by such incidents prevent investment in the affected regions. Attacks aimed at the economic infrastructure doesn't just hold back development. Existing resources are also destroyed, creating economic difficulties that impede social life across a wide spectrum of areas, particularly education. Military costs of the struggle against terrorism impose yet another burden. This diversion of resources that should be spent on raising standards of living affects not just the nation in question, but the entire global economy.





Graphs prepared by the U.S. State Department. The top one shows the regional distribution of terrorist incidents between 1995 and 2000. The bottom graph gives the chronological distribution of such incidents from 1981 through 2000.



On August 10, 2001, more than 250 died in an attack on a train by UNITA guerrillas fighting for Angolan independence.

This summary reveals the grim picture that terrorism represents--bringing destruction all over the world and causing untold harm to human lives.







On August 30, 1996, 300 people died when a bomb exploded on a train in the Assam region of India. The attack is believed to have been carried out by separatist Bodo guerrillas.





As a result of bomb explosions at the U.S. embassies in Kenya and Tanzania on August 7, 1998, 224 people were killed and hundreds were injured.





On October 21, 1999, a rocket attack on a crowded shopping center in the Chechen capital of Grozny resulted in 110 deaths and 400 injuries.



THE BLOODY TERROR OF THE SHINING PATH

This Marxist-Leninist-Maoist guerrilla group operates in Peru. Founded in the 1960s by Abimael Guzman, a professor of philosophy, the organization was originally regarded as just another political movement. In the 1970s, however, the Shining Path turned into a savage guerrilla group that is now one of the bloodiest terrorist organizations in the world.

Guzman's statements in support of violence are particularly striking. In an April 19, 1980 address, the Shining Path's leader declared, **"The future lies in guns and cannons."**[9] One of his guerrilla followers praised the use of violence: **"Blood makes us stronger ... and if it is flowing, it is not harming us, but giving us strength."** The organization openly stated that its struggle was built on the use of violence and debated how this could be increased in Peru. As a result, some 30,000 Peruvians were killed in the conflict.

The 1980s saw the end of Guzman's teaching career and the beginning of ongoing terrorism all over Peru. Like the Japanese kamikazes during World War II, Guzman and the Shining Path romanticized death. They believed it was a small price to pay for the rewards awaiting them beyond what Guzman called the "river of blood." Many innocent civilians were abducted, raped, tortured and killed; over one percent of the population died brutal deaths related to political violence. To

further their cause, Guzman--then commonly known as "President Gonzalo"--and his Shining Path sought out and killed people of especially modest means, including teachers, mayors and civic leaders.[10]

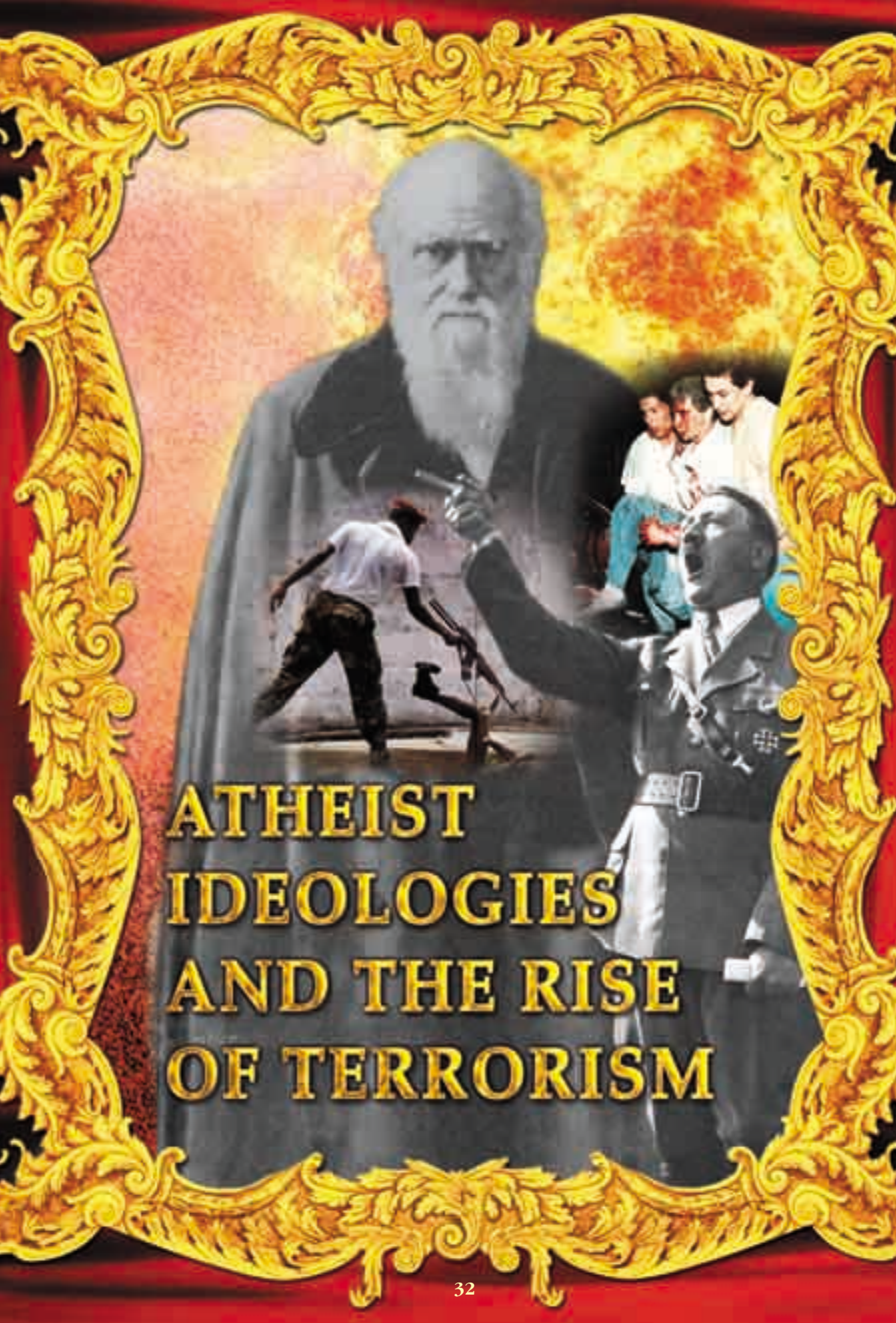
For years, the Shining Path inflicted physical and psychological damage, forcing the Peruvian public to live in fear That is a natural consequence of terrorism and, as will be emphasized throughout this book, love is the only way of defeating its root causes. Such a love for humanity will overcome the blind hatred and political necrophilia that terrorism is fed from.







Peru's Shining Path, a Maoist terrorist organization, caused the deaths of more than 30,000. The picture at top right shows Abimeal Guzman, the organization's leader.


ATHEIST
IDEOLOGIES
AND THE RISE
OF TERRORISM

If a sick person is to be treated properly, an accurate diagnosis is essential. Whatever treatment follows that diagnosis must be followed meticulously and decisively, until the sickness is finally expelled from the body. If not, the illness will inevitably recur. The same applies to one of the most serious ills affecting society. One of the chief reasons why we can't find effective solutions to this century's social problems is that their causes aren't properly identified. When dealing with any social problem, the first thing to do is establish what causes give rise to it. Otherwise, whatever measures are taken can only be temporary.

The roots of terrorism are often sought in concrete matters; and thus the fight against it, aimed at these superficial targets, cannot provide lasting results. In order to free the world from terrorism, the principal factors behind it must be identified and eliminated.

THE TANGLED WEB OF TERRORISTS' LOGIC

It's not possible to defeat terrorism by security measures. By itself, military force is only likely to meet with increased violence, producing a vicious circle in which bloodshed continues to be answered with more bloodshed. When embarking on the fight against terrorists, we need to understand—and then combat--their way of thinking, the way they view life and other human beings, and how they justify their use of violence.

A terrorist believes that he can succeed only by using vio-

lence. He wants people around to fear him, and cloaks himself in pitilessness, ruthlessness and aggression to bring that fear about. Anyone opposing his ideas is an enemy, whom he regards as an object that needs to be eliminated. In his article, "Terrorists View us as Targets, not as Humans," psychotherapist and *Journal Sentinel* writer Philip Chard examines the terrorist mindset and how they justify violent attacks aimed at defenseless people:

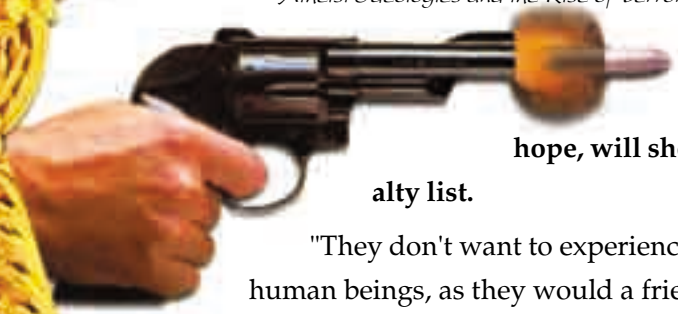
> "Researchers have glimpsed aspects of [the terrorists'] psyches. Most prominent among these is their capacity to view **their victims as things, as objects, as statistics that, they**







Terrorists believe they can achieve their aims only by violence. Through violence they spread fear in society, which they hope to add to their power.



hope, will show up on a casualty list.

"They don't want to experience their victims as human beings, as they would a friend or loved one. Rather, they strive to view them as pawns on a political chessboard. Consequently, from their own vantage point, terrorists don't perceive themselves as killing 'people.' **In order to slaughter with ease and callous indifference, they mentally dehumanize us into 'targets'** ... Their 'cause,' whatever it may be, is sufficiently sacred, noble or desperate that it justifies the carnage they instigate ... For most terrorists, their chief interest resides in effects, not persons ... They are after ... the impact of the massacre, not the experience of the massacre itself. Terrorists want to murder hope, or a way of life, or the spirit of a group of people or an entire nation. **They destroy human beings because they believe doing so is the fastest and most direct route to that goal.**"[11]

Philip Chard draws our attention to a most important matter: that terrorists feel not the slightest pang of remorse at the death of others. On the contrary, the more they can kill, the more successful they consider themselves to be, and rejoice in that fact. Such minds can quite happily shoot innocent people and bomb small children. For them, shedding blood becomes a source of pleasure. They cease to be human and turn into savage monsters. If one of them does evidence the slightest remorse, he is immediately branded a traitor by his more radical comrades.

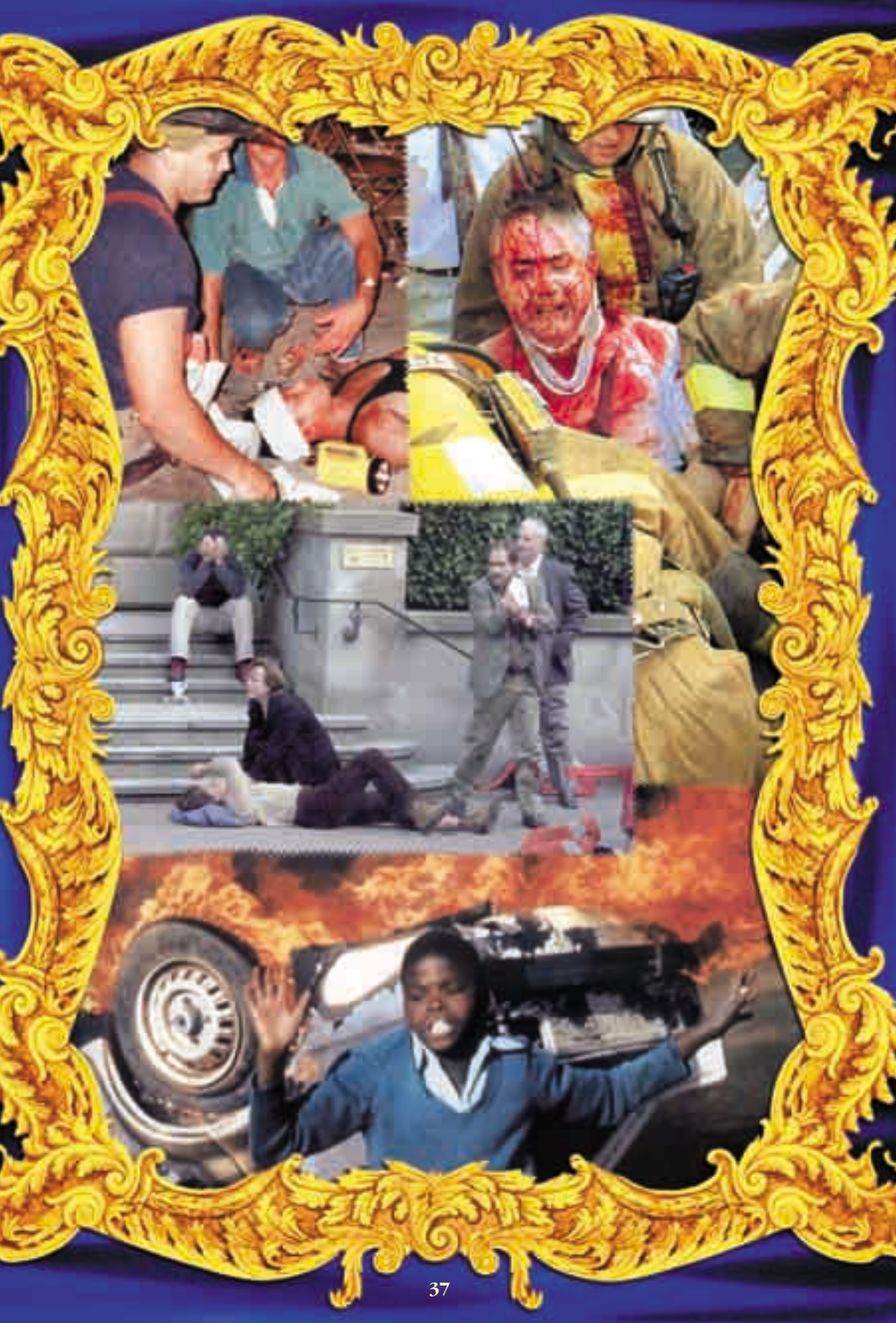
Being more radical and more bloody is considered to be more devout in the cause, so the zeal to kill increases constantly. Since any dispute can easily be defined as treacher, terrorists invariably use guns against each other, and carry out attacks on other splinter groups within their own ranks.

This passionate attachment to violence goes deeper beyond political ideologies and in fact stems from an underlying misconception about human nature. The terrorist mindset finds its inspiration from the materialist philosophy and Darwinist thought. Darwinism regards human beings as animals and maintains that living things evolve through a struggle for survival in nature. Eliminating the weak, so that the strong can emerge victorious, forms the essence of any terrorist's twisted thinking.

THE TERRORIST MINDSET WAS BUILT BY DARWINISM

According to Charles Darwin's theory of evolution, there is constant conflict in nature, and a ruthless competition for survival. The strong always defeat the weak, thus enabling progress. Out of that concept came the idea of the "struggle for survival" and such terms as "the favored races" (European whites) and "in-

The savagery of terrorism is felt in almost every country in the world. According to U.S. State Department figures, the year 2000 saw an 8 percent increase in terrorist incidents over 1999.



ferior" ones (Asian or African races). This racist logic laid the groundwork for hatred and conflicts all over the world. In turn, Darwin's idea of "the survival of the fittest" justified a great many movements that led mankind to hatred, enmity, conflict and war.

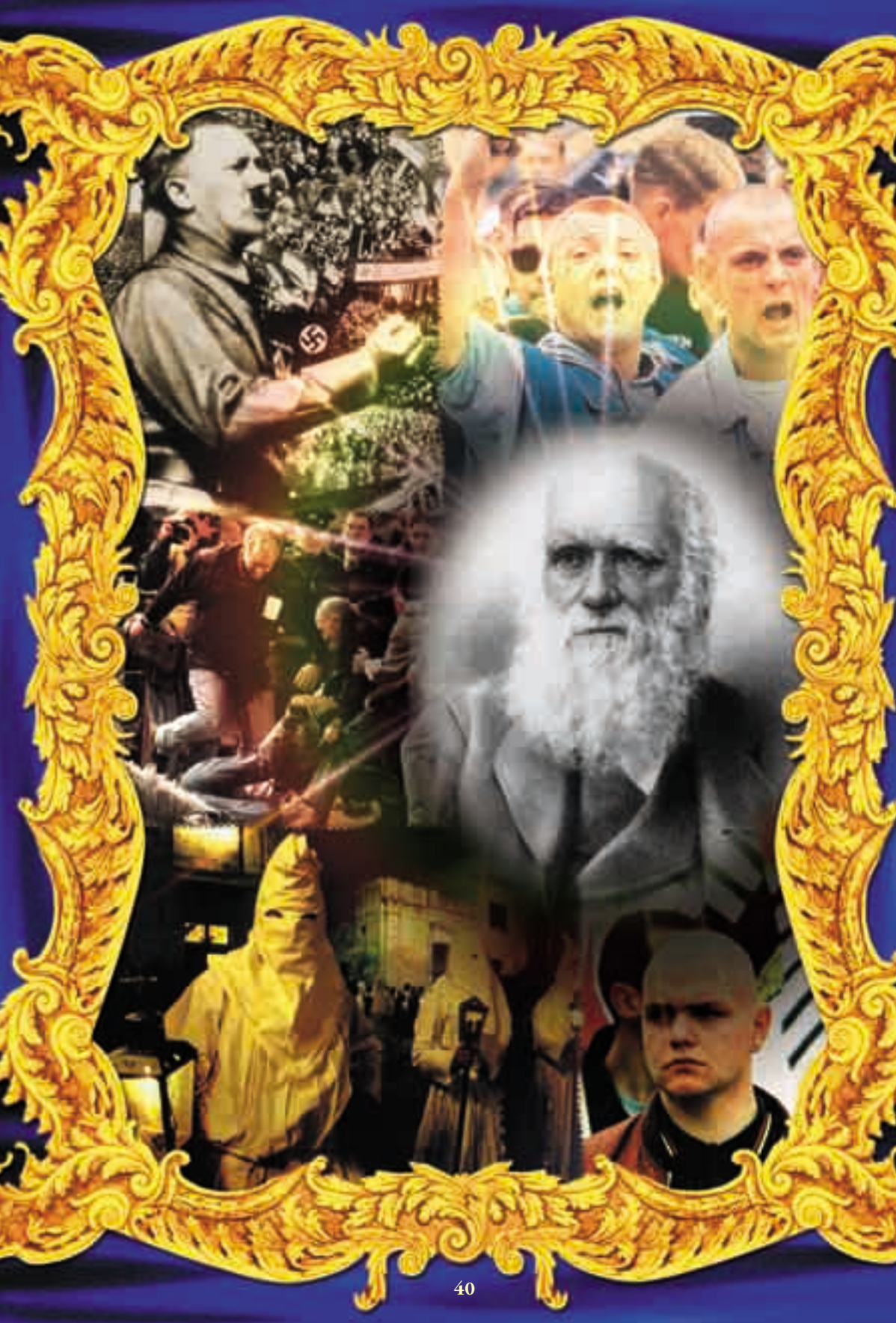
Darwinism still indoctrinates people with the deception that humans are no more than a highly developed animal species, the result of blind chance and have no Creator. This theory maintains that the world once consisted of nothing but inanimate rock, soil, and gasses. By sheer coincidence, life emerged as a result of the effect of natural forces like wind and rain and lightning on organic molecules. The theory goes on to explain all life on earth, including human beings, as a product of the blind forces of nature and mere chance. Yet this theory of evolution is a huge deception that violates the most basic laws of chemistry and biology and defies all reason and logic. (For more on this subject, see Chapter 7, The Evolution Deception). However, the theory is imposed on modern society with an enormous propaganda and people indoctrinated with this idea believe themselves to be the products of chemical and biological accidents — free of all responsibility to the Creator and His moral code. Moreover, those under the spell of Darwinist logic—seeing life as a battlefield and therefore, justifying all kinds of wickedness in the struggle for survival--are brainwashed with the terrible idea that it's normal to treat other people like animals, even to exterminate them.

People educated with such ideas transformed the 20th century into one of savagery, supported conflict as part of Darwinism, and even regarded war as the most important means of furthering their aims. "Dialectical conflict" became the so-

called justification for the massacres carried out by Communist ideologues. Over the course of the century, Communist terror cost the lives of some 120 million people. Darwin's nonsensical "struggle for survival between the races " and "natural selection" became the foundations for Nazism. Adolf Hitler claimed that only the superior races could—or should—survive. The Fascist terror he inspired unleashed a wave of slaughter across the entire world. Some 55 million people died in World War II, which began as a result of the Nazis' policies of war and occupation. Those in the 21st century who still follow those ideas, regard violence as the only way and want this century to go down in history as one of terror.

Darwinism's theory that man is a warring animal, with which so many are subconsciously indoctrinated, has wreaked dreadful harm on mankind. Terrorist attacks are echoes of that. Darwinist slogans that maintain that only the strongest can survive, praise violence, support conflict, and see war as a virtue need to be thrown, once and for all, into the dustbin of history. Darwinism's overthrow can undermine all of those ideologies that support conflict and violence.

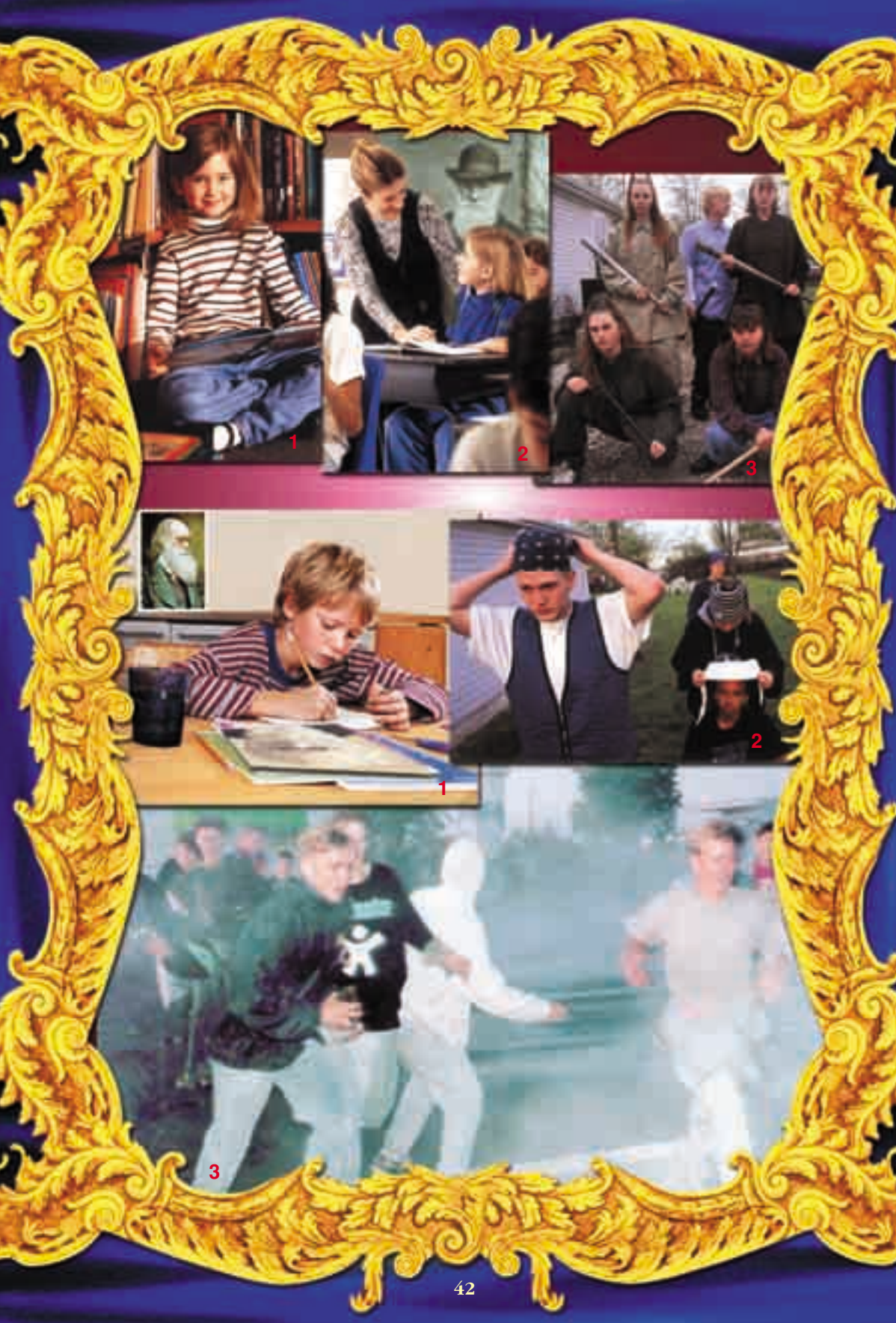
On the other hand, the definition of human nature by the monotheist faiths is much different Christianity, Judaism and Islam--the three religions believed in by most people in the world--all oppose the Social Darwinist value called conflict. As we'll see in greater detail in subsequent sections, each of these religions aims at bringing peace and security to the world, while opposing the oppression, torture, and killing of the innocent. Conflict and violence, they agree, are abnormal and unwanted



concepts, violating the morality that God has set out for Man. Darwinism, on the other hand, regards violence and conflict as essential, and therefore justified. In short, the source of the world's terrorist nightmare lies in atheism and its contemporary equivalents: Darwinism and materialism.

Since schools in many countries teach Darwinism as clear scientific fact, new generations of terrorists are inevitable. From that point of view, it's urgent to prevent young people from being taught that they're the result of chance, descended from animals, totally unfettered with no duties towards God, and can survive only by emerging victorious in the struggle for survival. Anyone brought up to believe such concepts will inevitably be selfish, aggressive, ruthless, and prone to violence. Such young people are easily susceptible to anarchic and terrorist indoctrination. Following such ideologies, they can become cruel enough to kill children and murder their own brothers and sisters, without batting an eyelid. The communist, racist and fascist terror groups that have plagued the world for the last hundred years are the products of just such an educational system.

That being so, we need to expose the true rottenness of terrorist logic. People need to be awakened to the fact, as effectively as possible, that all those who support and believe in Darwinism are mistaken. Man is not unfettered and irresponsible. We do have a Creator Who watches us at all times, knows even our innermost thoughts and Who, in the hereafter, will call us to account for all our deeds. Our Lord has created Man different from the animals, in that we possess a soul, reason, free will, judgment and powers of discrimination. If a weak-willed person, easily an-


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gered, regards himself and others as mere animals, he can act in a totally ruthless manner and easily do them harm. It makes no difference if those others are totally innocent children. But anyone who possesses reason and conscience and knows that he bears a soul, given him by God, holds his anger in check--no matter what the circumstances. His judgment and conscience will always prevail. Never will he do the slightest thing for which God might one day call him to account.

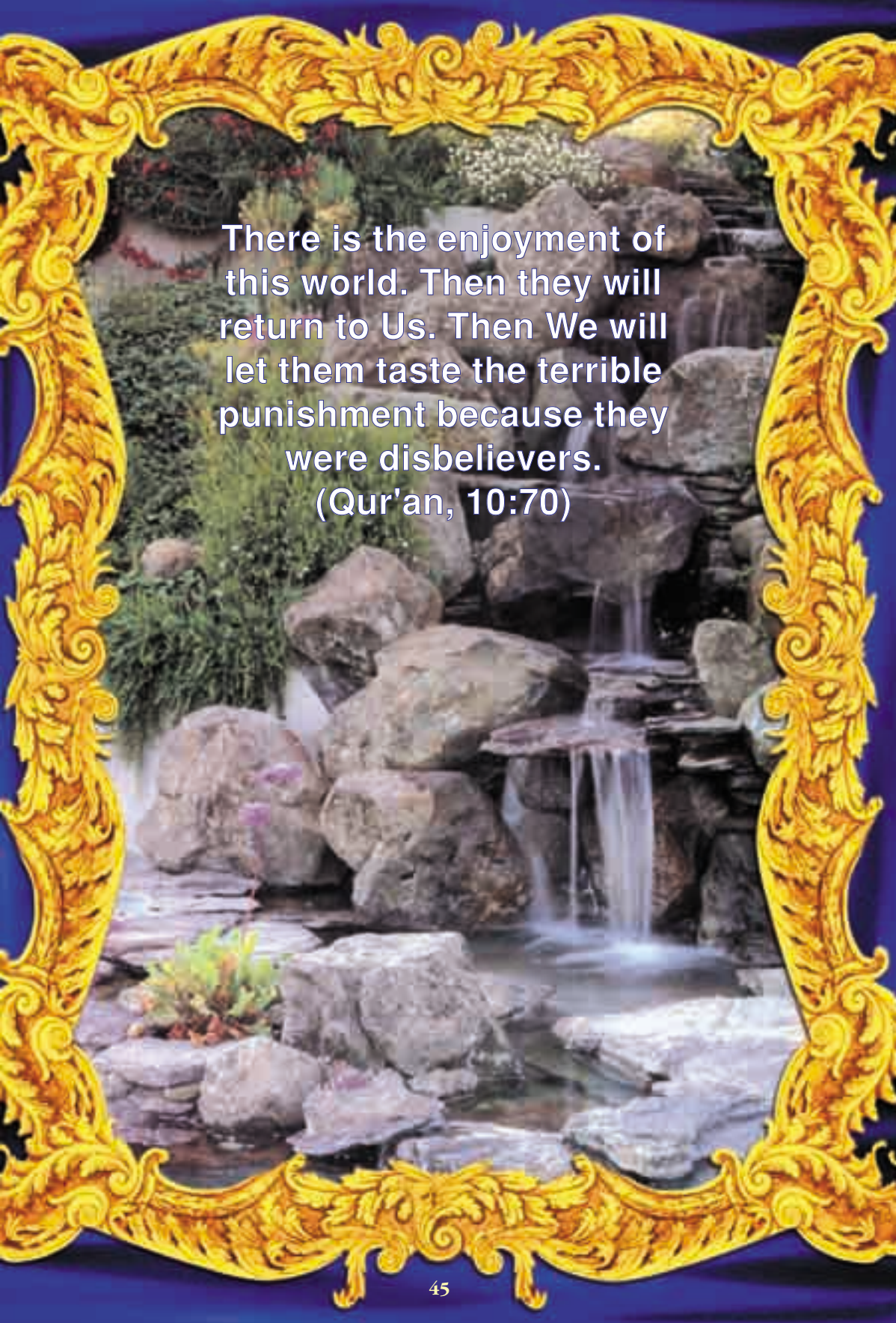
In the Qur'an (91: 7-10), God reveals that Man is inspired by both evil and the will to avoid it. Therefore, it's not some imaginary evolutionary process that underlies moral degeneration and the commission of crimes. Immorality and crime come from the evil side of human nature, which can only be defeated by personal devotion to the moral values that God has taught to humanity through religion. If people have no faith in God and don't believe they must ever account to Him for their actions, they have no reason to avoid committing evil in the forms of personal greed and dishonesty or social evils like wars, racist killings, gang wars or ruthless skinhead assaults. On a less dramatic level, it accounts for why people are left to starve, and for the rampant injustice

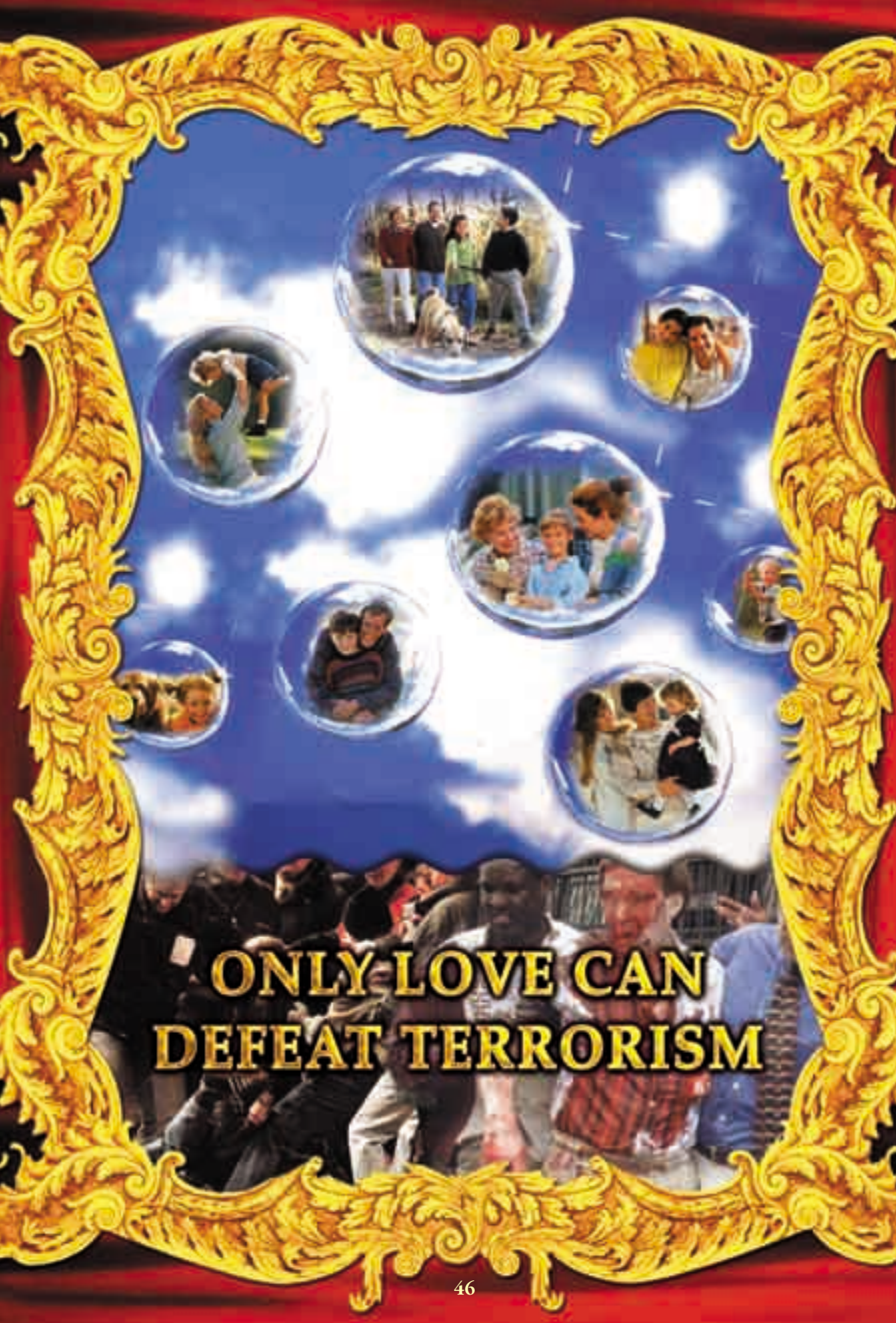
Modern schools teach Darwinism as if it were a scientific fact. This dissemination of Darwinist philosophy helps the rise of social violence, including terrorism. Indoctrinated with the idea that conflict and struggle are a part of life, young people slowly begin to regard violence as perfectly normal and even take pleasure in it.

and ruthlessness in the world today. There is no end to the cruelties of those who regard Man as only an animal species, believing that they, like animals, are engaged in a struggle for survival. Not believing in God and the hereafter, they induce others to forget about them too.

Every human being bears a soul breathed into him by God, and is responsible to the Creator Who created him out of nothing. In the Qur'an (75: 36-40), God reminds those who think of themselves as totally unfettered that they were created, and will be resurrected after death: **"Does Man reckon he will be left togo on unchecked? Was he not a drop of ejaculated sperm, then a blood clot which He created and shaped, making from it both sexes, male and female? Is He Who does this, not able to bring the dead to life?"**

So far, we have concentrated on how Social Darwinism, believing that violence is the solution to every problem, encourages violence and is the foundation of terrorism. That is why demolishing the Darwinistic theory--which teaches that man is an animal, that only the physically powerful can survive, and that human life is a battleground--will also demolish one of terrorism's mainstays. The most effective means of protecting people from the nightmare of terrorism is spiritual education. Societies can achieve permanent peace only when their individuals learn to live by proper morality. Beyond that, other measures, rules and precautions to regulate the life of society can go only so far, but can never eradicate the scourge of terrorism.


There is the enjoyment of this world. Then they will return to Us. Then We will let them taste the terrible punishment because they were disbelievers.
(Qur'an, 10:70)


ONLY LOVE CAN
DEFEAT TERRORISM

In the Qur'an (32: 9) , God reveals that He has breathed His own soul into Man, His creation, and that Man is His representative on earth (Qur'an, 6: 165). One of the most important differences between Man and the animals is that Man was created with both earthly desires and with a conscience. Every person possesses desires that incite him to evil, along with a conscience that inspires him to avoid it. Alongside such pleasing attributes inspired by that conscience--love, sacrifice, compassion, humility, affection, honesty, loyalty and kindness--he also possesses destructive and undesirable tendencies, stemming from his earthly desires. Thanks to his conscience, however, the believer can distinguish between right and wrong and opt for what is morally right. Strong belief in and fear of God, faith in the hereafter, powerful fear of the endless torments of hell and a yearning for Paradise all keep the temptations of his earthly desires at bay. Therefore, he always behaves well towards people, is forgiving, responds to wickedness with good, assists those in need, and shows compassion, love, affection and tolerance.

Terrorists, on the other hand, listen to their earthly desire for violence instead of their consciences, and can easily turn to all forms of wickedness. They become loveless, aggressive people who easily hurt others without the slightest pang of conscience. Having no fear of God, they do not know the morality of religion, nor do they practice it. Nothing can stop them from committing crimes.

In restraining its citizens, society's prevailing rules can go only so far. Thanks to its law enforcement units, the state may be able to partially protect streets and public spaces, and--thanks to a powerful system of justice--may be able to take necessary means to ensure public order and ensure that the crime rate drops. But since it's impossible to keep watch on every individual, 24 hours a day, it's essential that peoples' consciences enter the equation at some stage. Someone who doesn't heed the voice of his conscience can easily turn to crime when on his own, or surrounded by people of like mind. The result is a society of individuals who gladly lie when they feel it necessary, have no compunction against enjoying unfair profits, and feel no qualms about oppressing and exploiting the weak. In a society that has lost all spiritual values and has no fear of God, purely physical measures are clearly not going to solve every problem. The morality of religion, on the other hand, commands a person to avoid evil deeds, even when on his own and when he knows that nobody in his community will ever punish him for his misdeeds. The person who knows that God will call him to account for his every deed, his every decision and his every word--and will reward him for them accordingly in the hereafter--will always avoid evil.

Terrorist organizations can't possibly have any place in a society whose people avoid evil of their own free will. Where religion's morality prevails, problems that give rise to organizations supporting the use of violence will disappear naturally. If the whole society possesses superior virtues like honesty, sacrifice, love and justice, there can be no place for such things as

poverty, unequal distribution of income, injustice, the oppression of the weak, or limitations on freedoms. On the contrary, a social order will emerge that meets the wants of the needy; where the wealthy protect the poor and the strong, the weak; where everyone can enjoy the very best health care, education, and transport systems. There, tolerance and understanding will dominate the relationships between different ethnic groups, religions and cultures.

For these reasons, proper morality is the key to solving so many social problems. The source of that key, in turn, is the Qur'an, which God has revealed as a guide for mankind.

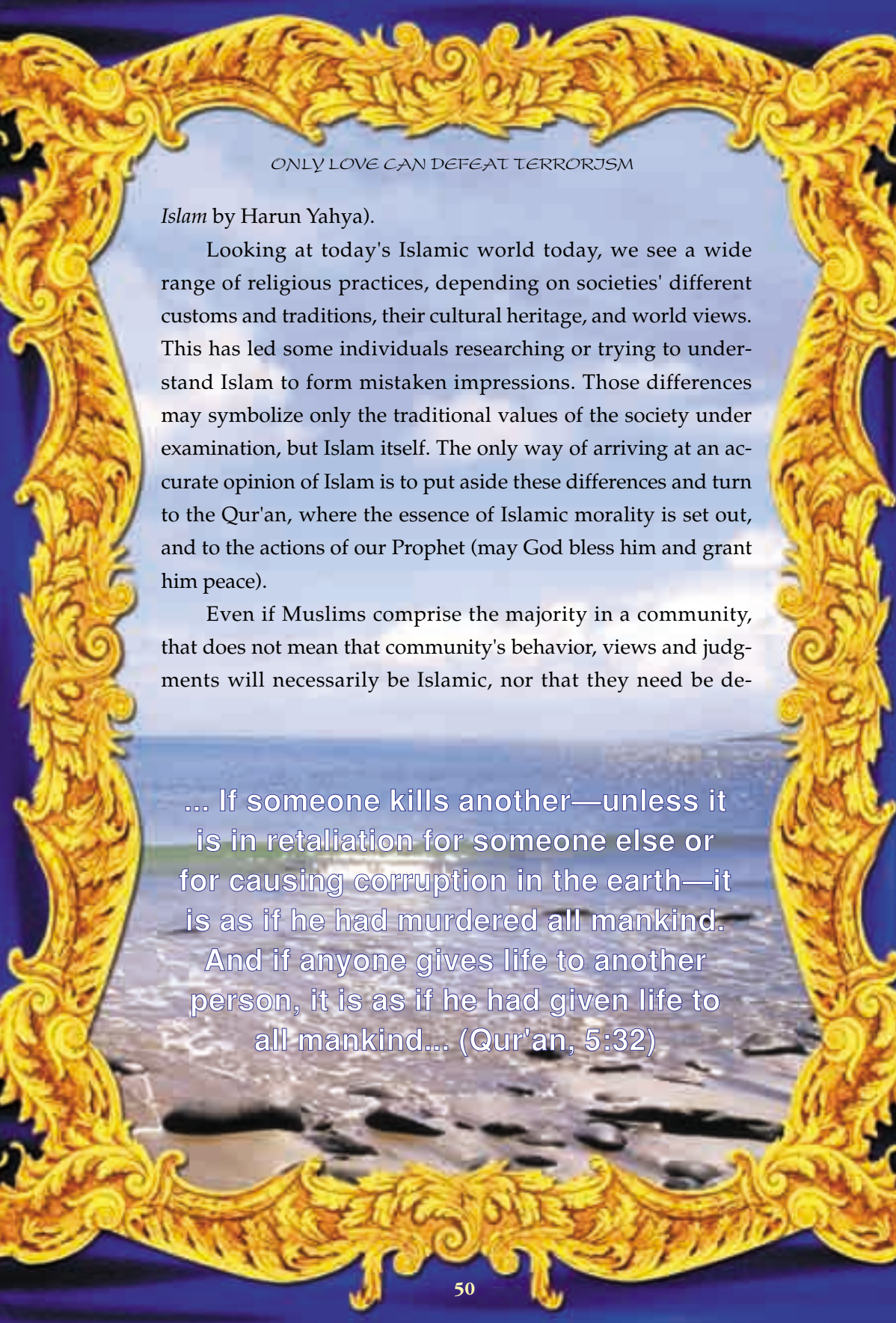
MODERATE ISLAM–IN OTHER WORDS, TRUE ISLAM

For half a century after the first verse was revealed to the Prophet Muhammad (may God bless him and grant him peace), Islam underwent such an expansion as has seldom been seen. It spread from the Arabian Peninsula to the whole of the Middle East, North Africa and even Spain, drawing the attention of many in the West. In the words of the famous Islamic expert John L. Esposito, "What is most striking about the early expansion of Islam is its rapidity and success. Western scholars have marveled at it."[12] Over the next centuries, Islam reached all corners of the world, from Indonesia to Latin America. Today, Islam is accepted as the fastest growing religion, and its roughly one billion followers represent about one-fifth of the world's population. Interest in Islam particularly increased after the terrorist attacks of September 11, 2001. (For more details, see *The Rise of*

Islam by Harun Yahya).

Looking at today's Islamic world today, we see a wide range of religious practices, depending on societies' different customs and traditions, their cultural heritage, and world views. This has led some individuals researching or trying to understand Islam to form mistaken impressions. Those differences may symbolize only the traditional values of the society under examination, but Islam itself. The only way of arriving at an accurate opinion of Islam is to put aside these differences and turn to the Qur'an, where the essence of Islamic morality is set out, and to the actions of our Prophet (may God bless him and grant him peace).

Even if Muslims comprise the majority in a community, that does not mean that community's behavior, views and judgments will necessarily be Islamic, nor that they need be de-



fended in the name of Islam. When evaluating an individual's—or community's—view of Islam, that must always be borne in mind. Differences may stem from prevailing conditions. The only way to ascertain whether those views are correct is by turning to the Qur'an, the most accurate source of truth about Islam, and to the actions of our Prophet (may God bless him and grant him peace).

It is most unfair to pass judgment on Islam and Muslims without studying the Qur'an to learn whether a particular practice appears in it. Examining the lifestyle of a single community only can seriously mislead anyone who tries to understand Islam and form opinions about it. First, what needs to be done is to learn about Islam from its true source. Then, once the various models in different parts of the world are considered in the light of those criteria, many who only imagined they knew about Islam will actually come to do so for the first time; and can free themselves from the errors they have been laboring under so far.

Islam Forbids the Killing of Innocents

According to the Qur'an (5:32), it is a great sin to kill an innocent person, and anyone who does so will suffer great torment in the hereafter:

> **… If someone kills another person--unless it is in retaliation for someone else or for causing corruption in the earth--it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind. Our Messengers came to them with Clear Signs, but even after that, many of them committed out-**

rages in the earth."

This verse equals the killing of one innocent to slaughtering all of humanity! Another verse (25:68) expresses the importance that the faithful attach to life:

Those who do not appeal to any other deity besides God [alone]; nor kill any soul whom God has forbidden [them to] except with the right to do so; nor fornicate. Anyone who does so will incur a penalty.

In yet another verse (6:151), God issues the following commandment:

Terrorism targets the innocent, although God forbids the killing of even one innocent person.



Say: "Come, and I will recite to you what your Lord has forbidden for you": that you do not associate anything with Him; that you are good to your parents; that you do not kill your children because of poverty--We will provide for you and them; that you do not approach indecency – outward or inward; that you do not kill any person God has made inviolate – except with the right to do so. That is what He instructs you to do, so that hopefully, you will use your intellect.

Any Muslim who believes in God with a sincere heart, who scrupulously abides by His holy verses and fears suffering in the hereafter, will avoid harming even one other person. He knows that the Lord of Infinite Justice will suitably reward him for all his deeds. In one of the hadiths, our Prophet (may God bless him and grant him peace) listed the kinds of people who are not pleasing to God:

"Those who act cruelly and justly in the sacred lands, those who yearn for the ways of the ignorant, and those who wrongly shed human blood."[13]

Islam Commands People to Behave Justly

Islamic morality commands believers to behave justly and morally in making a decision, speaking, or working--in short, in every area of their lives. God's commandments in the Qur'an and the sunnah of our Prophet (may God bless him and grant him peace) describe that understanding of justice in great detail. With their warnings, all the Messengers revealed to us in the Qur'an brought peace and justice to all the communities where

they were sent. The prophets helped lift cruelty and despotism from the shoulders of the community of the faithful. As God has revealed in one verse (10:47):

> **Every nation has a Messenger, and when their Messenger comes, everything is decided between them justly. They are not wronged.**

A most important feature of Islamic understanding of justice is that it commands justice at all times, even if one is dealing with a person who is near and dear. As God commands in another verse (4:135):

> **You who believe! Be upholders of justice, bearing witness for God alone, even against yourselves or your parents and relatives. Whether they are rich or poor, God is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, God is aware of what you do.**

That verse clearly states that to a believer, the wealth or social status of whomever one deals with is of no importance. What is important is fairness—no one should be treated unjustly--and to scrupulously implement the holy verses of God. In another verse (5:8), it is commanded:

> **You who believe! Show integrity for the sake of God, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to heedfulness. Heed God. God is aware of what you do.**

In that verse, God orders the faithful to act justly always, even with their own enemies. No Muslim can make a sponta-

neous decision, based on the fact that the person he's dealing with has once harmed him or left him in a difficult situation. Even when he is a personal enemy, if the other side is genuinely in the wrong, any Muslim has the duty to respond with good will and to display the morality God has commanded.

To believers, God has issued the following commandment (60:8): **"God does not forbid you from being good to those who have not fought you in the religion or driven you from your homes, or from being just towards them. God loves those who are just."** Here, He informs Muslims how their relationships with other people should be. These verses are the very foundation of a believer's attitude towards others, formed not by the nature of the people he is dealing with, but by God's revelations in the Qur'an. That is why Muslims with pure hearts always support what is right. Their determination on this matter is revealed in these terms (Qur'an, 7:181): **"Among those We have created, there is a community who guide by the Truth and act justly according to it."**

Other verses in the Qur'an on the subject of justice read:

God commands you to return to their owners the things you hold on trust and, when you judge between people, to judge with justice. How excellent is what God exhorts you to do! God is All-Hearing, All-Seeing. (4:58)

Say: "My Lord has commanded justice. Stand and face Him in every mosque and call on Him, making your religion sincerely His. As He originated you, so you will return." (7:29)

God commands justice and doing good and giving to rel-

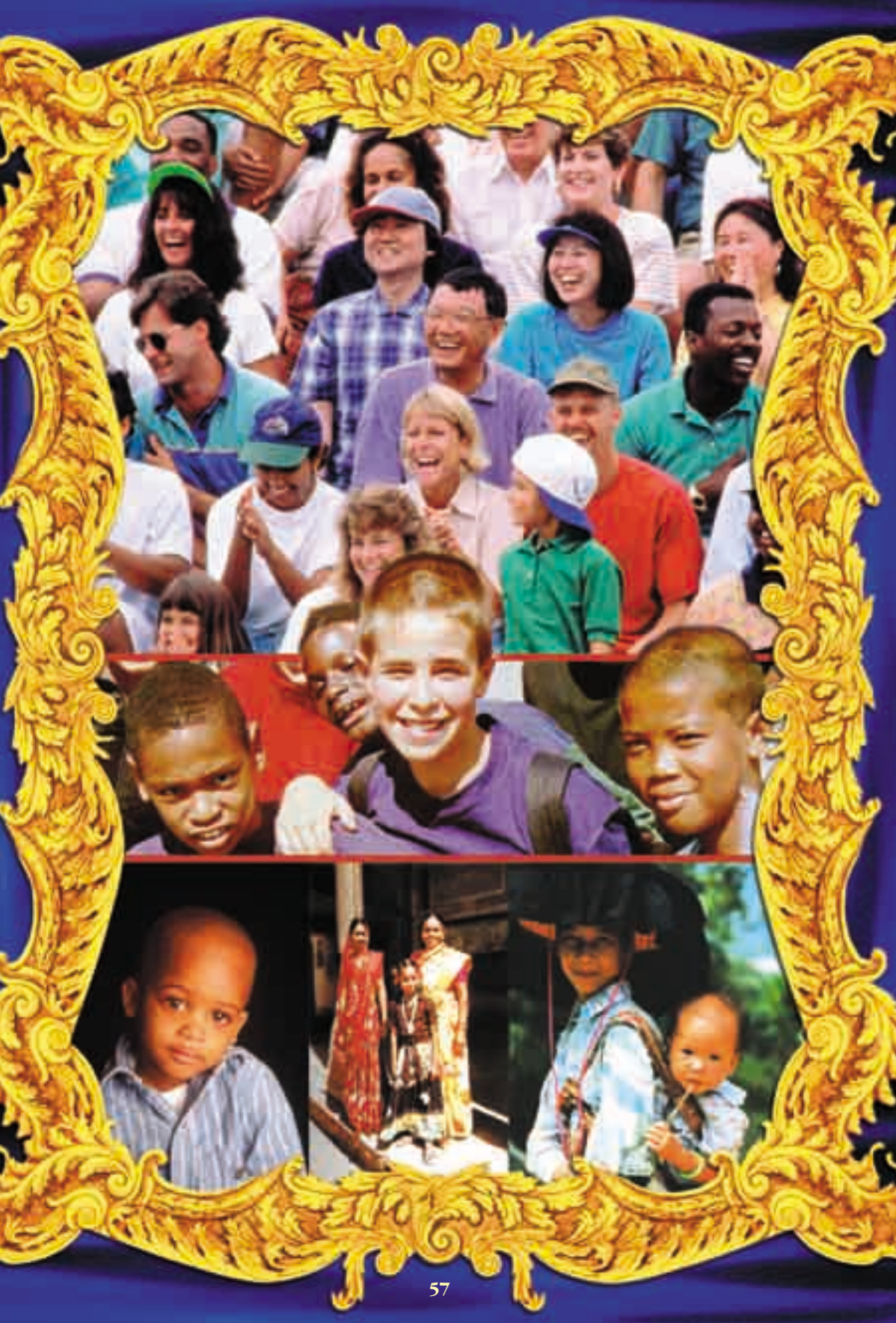
atives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully, you will pay heed. (16:90)

All over the world, people are subjected to cruel treatment because of their race, language or skin color. Yet according to the view of justice as set out in the Qur'an, a person's ethnicity, race or gender are of no importance, because Islam maintains that all people are equal. Our Prophet's (may God bless him and grant him peace) words, *"All of you belong to one ancestry of Adam, and Adam was created out of clay,"*[14] stress that there is no difference between people. Skin color, social status and wealth confer no superiority on anyone.

According to the Qur'an, one reason why different tribes, peoples, and nations were created is so that they "might come to know one another." All are servants of God and must come to learn one another's different cultures, languages, customs and abilities. One intent behind the existence of different nations and races is cultural wealth, not war and conflict. All true believers know that only godliness --in other words, the fear of God and faith in Him--can impart superiority. As God has revealed in the Qur'an (49:13):

Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in God's sight

Racial and national differences between people are not an element of conflict, but a source of cultural wealth.



is that one of you who best performs his duty. God is All-Knowing, All-Aware.

Elsewhere (30:22), He has revealed that:

Among His Signs is the creation of the heavens and earth and the variety of your languages and colors. There are certainly Signs in that for every being.

History offers many examples of the faithful behaving with complete justice towards other peoples, helping Islam grow with unbelievable speed over a wide area, taking in North Africa, the whole Middle East and even the Iberian Peninsula. By means of these conquests, the civility and tolerance of Islamic morality was spread to many races, nations, communities and individuals, bringing together millions in a bond of mutual tolerance, the likes of which had never been seen before. The renowned researcher Joel Augustus Rogers has examined the various races and the relationship between the black race and other countries. In his book *Sex and Race*, he describes Islam's influence on the world in these terms:

> One reason why Islam was able to survive so brightly for centuries is the almost complete absence in this religion of value-judgements based on race and class, the disregarding of the colour of an individual's skin or his social class and the fact that promotion to the highest levels of a community is based on ability alone… Islam established the greatest and at the same time the freest racial melting-pot in history, and the mixing of these races took place within the body of the most extensive empire the world has ever seen. At the height of its power the Islamic Empire stretched from Spain and central France in the West to India, China and the

Pacific Ocean in the East, including Central Asia. The rulers of these extensive territories were of various colours. The colour of peoples' skins was even less important for Muslims than the colours of the flowers in a garden is to the flowers themselves.[15]



Joel Augustus Rogers

Professor Hamilton Alexander Rossken Gibb is one of the world's foremost experts on Islam. In his book *Whither Islam?*, he describes the Islamic view of other races:

> No other society has such a record of success uniting in an equality of status, of opportunity, and of endeavors so many and so various races of mankind… Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition.[16]

Islamic morality aims at a society built on brotherhood and peace, freedom and security. That is why all communities that come into contact with Islam have given up their oppressive, cruel and aggressive ways and have, instead, built peaceful and civilized societies. (For further details, see *Justice and Tolerance in the Qur'an* by Harun Yahya.) In their works, many Western historians have documented Islam's deep and positive affects on communities that came into contact with it. In *The Making of Humanity*, Professor Robert Briffault discusses the relationship between Western society and Islam:

> The ideas that inspired the French Revolution and the Declaration of Rights, that guided the framing of the American Constitution and inflamed that struggle for independence in the Latin American countries [and elsewhere] were not inventions of the West. They find their ultimate inspiration and source in the Holy Quran.[17]

These extracts indicate how, down through the centuries, Islamic morality has taught people about peace, tolerance and justice. Nowadays, nearly everyone is seeking just such a model, and there is no reason why such a culture should not come about once again. All that is needed is people's desire to live by the morality of the Qur'an, starting with themselves and later, making efforts to convey it to others. When everyone, from the highest ranks to the very lowest, begins to implement the morality commanded in the Qur'an, they will become just, compassionate, tolerant, full of love, respectful and forgiving. That, in turn, will bring peace to all of society.

The Muslim Should Use Soft Words to Call People to the Morality of Islam

Every Muslim has the duty to call others to the morality of Islam, to inform them of the existence of God and the proofs of His creation. God Himself has revealed that responsibility in Verse 3: 104: **"Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success."** He also reveals how that invitation is to be made:

Call [them] to the way of your Lord with wisdom and fair

admonition, and argue with them in the kindest way. Your Lord knows best who is misguided from His way, and He knows best who are guided. (16:125)

Correct and courteous words accompanied by forgiveness are better than charity followed by insulting words. God is Rich Beyond Need, All-Forbearing. (2:263)

True believers know the importance of this responsibility, described in Verse 3:114: **"They believe in God and the Last Day, and enjoin the right and forbid the wrong, and compete in doing good. They are among the righteous."** Therefore, they call on all those around them--friends, relatives, everyone they can reach--to believe in God, fear Him, and display a proper morality. This pleasing characteristic of Muslims is described in Verse 9:71:

The men and women of the believers are friends of one another. They command what is right and forbid what is wrong, and perform prayer and pay charity tax, and obey God and His Messenger. They are the people on whom



God will have mercy. God is Almighty, All-Wise.

From this verse, it's clear that all believers, throughout the course of their lives, are charged with explaining that proper morality, living by it themselves, recommending good deeds to others and advising them to avoid evil. God commands believers to use soft words, **"Say to My servants that they should only say the best…"** (17:53)

God describes good words and bad in this analogy in the Qur'an (14:24-27):

> **Do you do not see how God makes a metaphor of a good word: a good tree whose roots are firm and whose branches are in heaven? It bears fruit regularly by its Lord's permission. God makes metaphors for people so that hopefully they will be reminded. The metaphor of a corrupt word is that of a rotten tree, uprooted on the surface of the earth. It has no staying-power. God makes those who believe firm with the Firm Word in the life of this world and the hereafter. But God misguides the wrongdoers. God does whatever He wills.**

Anyone who wishes to lead a virtuous life should encourage others toward virtue. Anyone who wants to see good should make an effort to help spread it. Anyone who wants to see others behave according to their conscience should encourage them to do so, and anyone who opposes cruelty should warn those who engage in it. In short, anyone who wants right to prevail should call on all others to abide by it. When issuing that call, however, it's most important to keep in mind that only God can inspire people to become Muslims, and cause words pleasing to them to

have any effect. God has revealed that our Prophet (may God bless him and grant him peace), as a result of his noble character and superior morality, always treated people well--and has recommended him as a role model for all mankind.

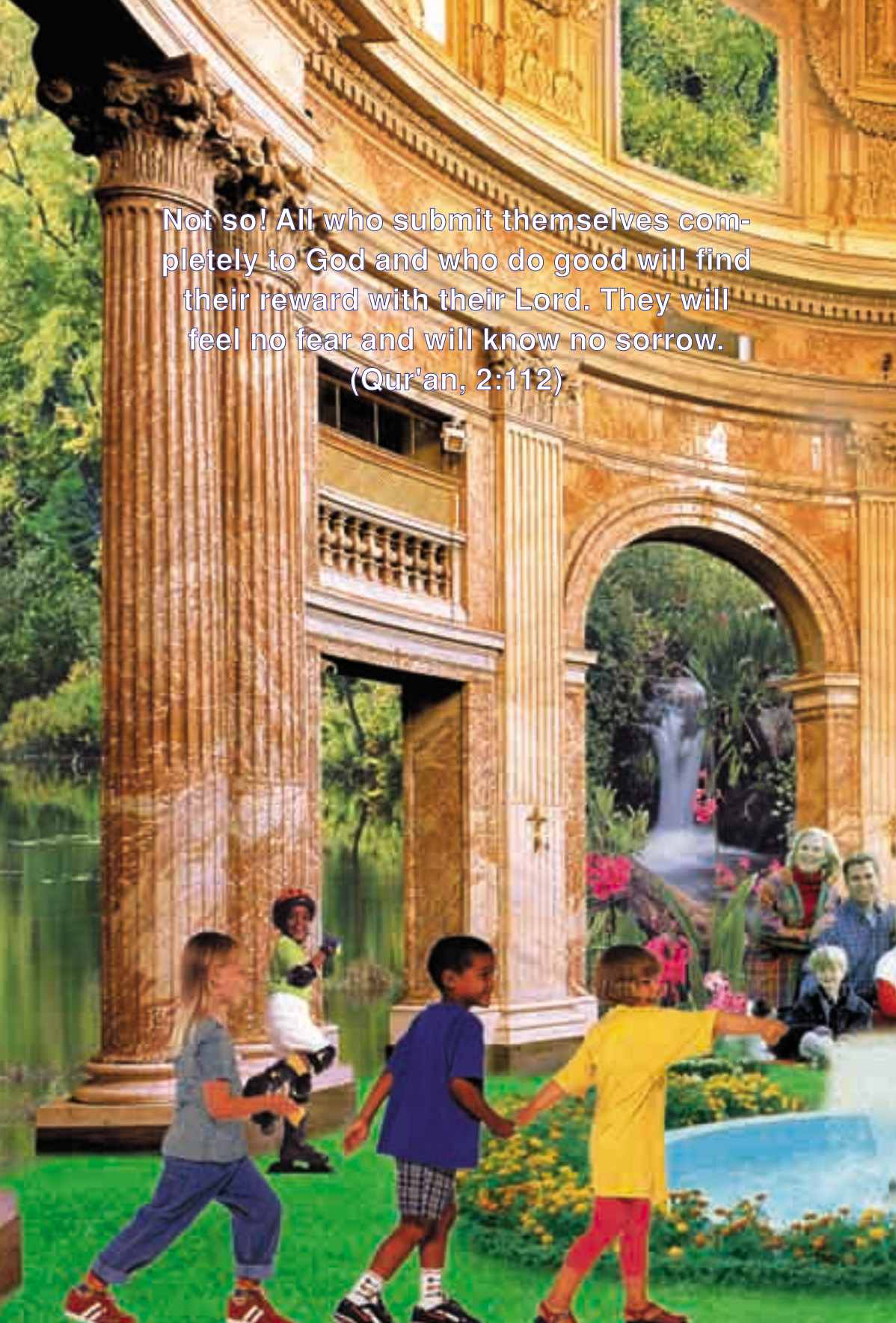
Islam Commands Solidarity and Cooperation Among People

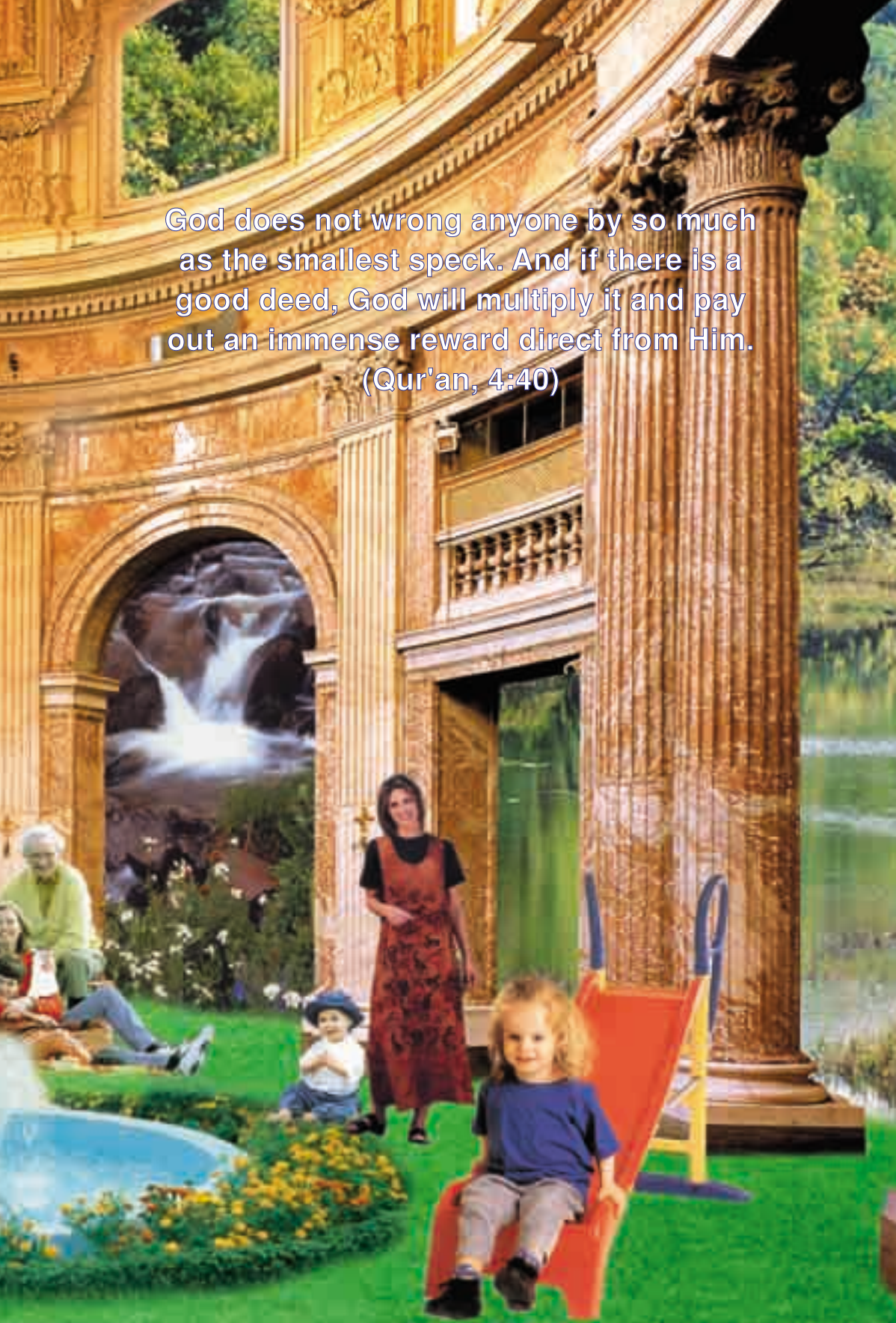
In the Qur'an (5:2), God has issued this command:

... help each other to goodness and godliness. Do not help each other to wrongdoing and enmity. Have fear of God. God is severe in retribution.

As that verse makes clear, the faithful struggle only for what is good. They consider the words of God in Verse 4:127 of the Qur'an: **"Whatever good you do, God knows it."** They never forget that they will be recompensed for all they do in the sight of our Lord, but God reveals that pleasing mutual aid needs to be in a framework of "good and godliness." The meaning of goodness is also explained in Verse 2:177:

It is not devoutness to turn your faces to the East or to the West. Rather, those with true devoutness are those who believe in God and the Last Day, the Angels, the Book and the Prophets, and who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travelers and beggars, and to set slaves free, and who perform prayer and pay charity tax; those who honor their contracts when they make them, and are steadfast in poverty and illness and in battle. Those are


Not so! All who submit themselves completely to God and who do good will find their reward with their Lord. They will feel no fear and will know no sorrow.
(Qur'an, 2:112)


God does not wrong anyone by so much as the smallest speck. And if there is a good deed, God will multiply it and pay out an immense reward direct from Him. (Qur'an, 4:40)

the people who act loyal. They are the people who guard against evil.

True goodness, therefore, is rather different from the way society in general perceives it. Those who do not live by the morality of the Qur'an view good deeds as favors they confer, whenever they happen to feel like it. Usually they restrict such good deeds to giving money to a beggar, or giving up their seat on the bus to an elderly person.

Yet as we have seen from the above verse, the Qur'an describes goodness as a concept encompassing the whole of a believer's life, as an obligation that must be fulfilled throughout the course of his life, not only when he feels like it or happens to remember it. As a servant, any Muslim possesses true sincerity and helps the poor and needy, even if he himself is in need, even giving up the things he



Qur'anic morality demands humility, tolerance, and kindness. Peace and security reign in societies which live by these virtues.





loves (Qur'an, 76:8). In Verse 51:19, which reads, **"And beggars and the destitute received a due share of their wealth,"** God has revealed that rendering assistance, helping others, and doing good are all incumbent upon Muslims. They give help unconditionally; and believers are ready to make any sacrifice to encourage others towards what is good. They expect nothing in return, apart from winning the pleasure of God. In Verse 76:9-10, God describes such behavior by believers:

> **We feed you only out of desire for the Face of God. We do not want any repayment from you nor any thanks. Truly We fear from our Lord a glowering, calamitous Day.**

Muslims know that God is the Lord of infinite justice, and never forget that their good behavior will be suitably rewarded in the hereafter. Nor do they forget that life in this world is only temporary, and that their true home lies in the sight of God. In the Qur'an, He warns people of their inevitable end, and calls on them all to behave in a manner pleasing to Him:

> **We did not create the heavens and earth and everything between them, except with truth. The Hour is certainly coming, so turn away graciously. (15:85)**

> **Worship God and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbors who are related to you and neighbors who are not related to you, and to companions and travelers and your slaves. God does not love anyone vain or boastful. (4:36)**

The recompense for those who exhibit pleasing behavior is

of great good news for all of mankind, and is revealed in these verses, in these terms:

> **But as for those who believe and do right actions, We will not let the wage of good-doers go to waste. (50:30)**
>
> **When those who have done their duty are asked, "What has your Lord sent down?" their reply is, "Good!" There is good in this world for those who do good, and the abode of the hereafter is even better. How wonderful is the abode of those who guard against evil: Gardens of Eden which they enter, with rivers flowing under them, where they have whatever they desire. That is how God repays those who guard against evil. (16:30-31)**

Islam Commands Us to Do Good and Avoid Evil

Believers learn the true meaning of good and evil from the Qur'an, a book revealed by God as the Standard by which to discern the true from the false." Concepts such as good and bad, right and wrong, are elucidated in the Qur'an with examples that everyone can understand. The faithful's fear of God gives them light and understanding to help them distinguish between good and bad. (8:29)

Muslims spend their whole lives implementing their awareness of the good and evil, as described in the Qur'an. Yet they take another important responsibility onto their shoulders: inviting others to see the truth, to avoid evil, and live by the morality of the Qur'an. Believers spend their lives telling people about the difference between good and evil, because to the faith-

ful, God has given the following command (3:104):

> **Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success.**

In Verse 3:110, God stresses how those who abide by this commandment are much more auspicious than others:

> **You are the best nation ever to be produced before mankind. You enjoin the right, forbid the wrong and believe in God. If the People of the Book were to believe, it would be better for them. Some of them are believers, but most of them are deviators.**

The faithful perform that Qur'anic duty not only in respect for those ignorant of the difference between right and wrong and with no knowledge of religion, but also in respect for the faithful themselves. People fall into error not only out of ignorance, but sometimes out of forgetfulness, by mistake, or when driven by earthly desires. That being so, the faithful encourage good and prevent evil by reminding one another of the Qur'an's commandments. They warn each other that in this world, those who fail to avoid evil will suffer the torments of hell; that only those who do good and devoutly carry out their religious obligations will be rewarded with Paradise. That delightful responsibility means that they never need feel wearied or discouraged while continuing to warn others compassionately and affectionately, no matter what mistakes they might have made. In many verses, God reveals that He loves those who have patience, and calls on the faithful to be patient when practicing the morality of

the Qur'an:

You who believe! Seek help in steadfastness and prayer. God is with the steadfast. (2:153)

… Those who are steadfast and do right actions. They will receive forgiveness and a large reward. (11:11)

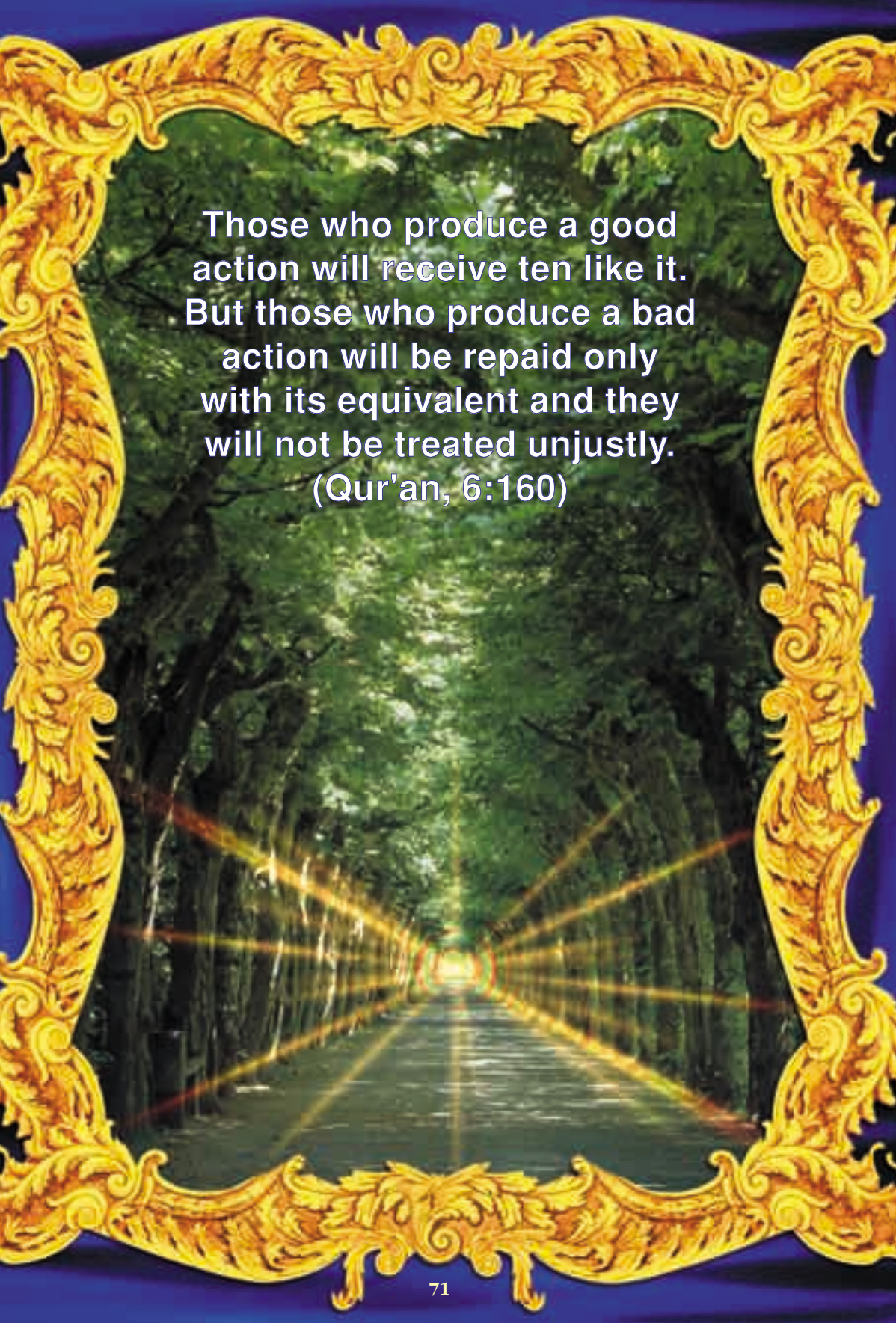
Islam Commands us to Repay Evil with Good

A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend. (41:34)

Ward off evil with what is better. We know very well what they express. (23:96)

In these verses, God promises the faithful that they can secure positive results, so long as they adopt a pleasant attitude in the face of wrongdoing. The Qur'an emphasizes that even when a believer is dealing with an enemy, still he can establish a warm friendship. Responding to evil with good is also an essential part of compassion. When any believer sees others adopting an attitude that will not be pleasing to God, he considers first of all how that will affect them in the hereafter. Then he approaches them with toleration and humility, refusing to let himself become puffed up with pride.

Over the course of their lives, believers may come across people of very different characters. Yet they will not change their view of morality according to the people they meet. Others may speak mockingly, use ugly words, become angry, or even behave


Those who produce a good
action will receive ten like it.
But those who produce a bad
action will be repaid only
with its equivalent and they
will not be treated unjustly.
(Qur'an, 6:160)

in a hostile manner. Yet the true believer never ceases to be polite, modest, and compassionate. He will not respond to ugly words with more of the same. He will not laugh at those who mock him, nor answer anger with anger, but remains patient and tolerant. In the face of insulting behavior, he will respond with proper morality, and with such compassion that the other will feel ashamed.

That is the morality our Prophet (may God bless him and grant him peace) recommends to us. In one of the hadiths, he says, "*You do not return evil for evil, but excuse and forgive.*"-- [18] In another hadith, he calls on the faithful in these terms: *"None of you must be the kind of weak person who says, 'He who has no compassion will receive none.'* "[19]

In the Qur'an (5:13), our Prophet (may God bless him and grant him peace) was told to be forgiving when betrayed by some of the children of Israel:

> **… They have forgotten a good portion of what they were reminded of. You will never cease to come upon some act of treachery on their part, except for a few of them. Yet pardon them, and overlook. God loves good-doers.**

As this verse shows, poor morality displayed by someone else is no justification for displaying the same thing. Each individual is solely responsible to God for his actions. According to the Qur'an, acting with compassion, affection and proper morality in the face of someone else's bad behavior is a sign of superior morality that reveals the extent of a believer's devotion to God. One verse (10:26) reveals the reward that such a pleasing attitude will bring:

Those who do good will have the best, and more! Neither dust nor debasement will darken their faces. They are the Companions of the Garden, remaining in it timelessly, forever.

Islam Commands The Faithful to be Forgiving, Always

One important sign of compassion is a person's ability to forgive. In Verse 7:199, God calls upon His servants to **"make allowances for people, command what is right, and turn away from the ignorant."**

Some may find this attitude difficult, but in the sight of God, it will be well rewarded. Those caught up in anger may well refuse to forgive mistakes. But to the faithful, God has revealed that it is better to forgive and, in Verse 26:40, has recommended this morality:

The repayment of a bad action is one equivalent to it. But if someone pardons and puts things right, his reward is with God...

In another verse (26:43), God reveals, **"But if someone is steadfast and forgives, that is the most resolute course to follow."** Verse 24:22 emphasizes that this is a very superior form of morality:

Those of you possessing affluence and ample wealth should not make oaths that they will not give to their relatives and the very poor and those who have emigrated in the way of God. They should rather pardon and overlook. Would you not love God to forgive you? God is Ever-Forgiving, Most Merciful."

In these words, He encourages the faithful to consider their own positions when it comes to forgiveness. Because everyone wants God to forgive him, to protect and show him mercy, so do we hope that all others will excuse and forgive our mistakes. Therefore, God has commanded the faithful to treat others in the same way they would like to be treated themselves. That important responsibility encourages the faithful to be forgiving towards one another. Our Prophet (may God bless him and grant him peace) encouraged them in these words: *"That person is nearest to God, who pardons, when he has someone in his power, one who would have injured him."*[20]

Believers, knowing that at any moment they may make a mistake, behave tolerantly towards others. Those verses in the Qur'an dealing with repentance make it clear that never making mistakes isn't as important as the determination never to repeat them. One of these verses (4:17) reads:

> **God accepts only the repentance of those who do evil in ignorance and then quickly repent after doing it. God turns towards such people. God is All-Knowing, All-Wise.**

Under conditions that reveal an individual's sincerity, the faithful behave forgivingly and compassionately towards one another. If he who has committed error sincerely repents having done so, they cannot judge him for his past deeds. Even when the faithful are totally in the right and the other completely in the wrong, still they have no compunction about forgiveness, because God recommends such behavior as an example of proper morality (3:134):


Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did.
(Qur'an, 16:97)

Those who give in times of both ease and hardship, those who control their rage and pardon other people--God loves the good-doers.

When it comes to forgiving, the faithful don't distinguish between great and small errors, nor do they tailor their view of forgiveness accordingly. Someone may have committed an error inflicting severe harm on others, great financial loss, even loss of life. Yet the faithful know everything happens by the permission of God, as part of His destiny. When it comes to such things, they therefore place themselves in the hands of God and feel no personal anger.

Alternatively, if someone transgresses this Qur'anic rule and exceeds the bounds set by God, only God can judge that person's behavior. It is never up to the faithful to judge--or refuse to forgive--anyone on any matter. The truly sorry and repentant person will have his reward only in the sight of God. In many verses, God has revealed that apart from "associating partners to Him," He will forgive the errors of the faithful who repent sincerely. Since one man cannot know another's repentance, the faithful simply forgive in the manner God revealed to them. If the Qur'an has anything to say on a particular subject, they treat the person who has committed error in that light.

Islam Commands People To Behave Gently

God has infinite compassion, and is forgiving, protective and gentle toward believers. The Compassionate and Merciful has placed all the blessings in the universe at Man's disposal, supporting him with messengers to reveal the true path. He di-

rects all men to be His sincere servants by means of His revelations, each of which is a guidepost to that path. Our Lord is the *Halim* (the Clement), *Adl* (Lord of Infinite Justice), *'Afuw* (the Pardoner), *Asim* (the Protector), *Barr* (the Source of All Goodness), *Ghafir* (the Forgiver), *Hafiz* (the Protector), *Karim* (the Generous One), *Latif* (the Subtle One), *Muhsin* (Lord of Infinite Kindness), *Ra'uf* (the Compassionate), *Salam* (the Author of Safety), *Tawwab* (the Accepter of Repentance) and *Wahhab* (the Bestower).

Believers know that they are under our Lord's protection and are aware of His infinite goodness and kindness. For that reason, they are eager to become the kind of servants that are pleasing to Him, who merit His mercy, and Paradise. As we have seen, one characteristic distinguishing believers is they are full of love and compassion. A Muslim behaves very gently, always treating others kindly. God has offered our Prophet's (may God bless him and grant him peace) gentle nature as an example to all believers (3:159):

> **It is a mercy from God that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. So pardon them and ask forgiveness for them, and consult with them about the matter. Then when you have reached a firm decision, put your trust in God. God loves those who put their trust in Him.**

That verse describes how our Prophet's (may God bless him and grant him peace) gentle, moral nature exerted a positive influence on people, whereby they grew even more devoted to him. The Qur'an gives the gentle natures of other loving

prophets as role models. One verse (11:87) recounts how, when the Prophet Shuayb (peace be upon him) was sent to the people of Midian, they told him, **"... You are clearly the forbearing, the rightly-guided!"** The superior morality of the Prophet Abraham (peace be upon him) is another example for everyone. The Qur'an tells us that he was sensitive, gentle and full of love. The verses in question read:

> **Abraham would not have asked forgiveness for his father, but for a promise he made to him, and when it became clear to him that he was an enemy of God, he renounced him. Abraham was tenderhearted and forbearing. (9:114)**
>
> **Abraham was forbearing, compassionate, penitent. (11:75)**

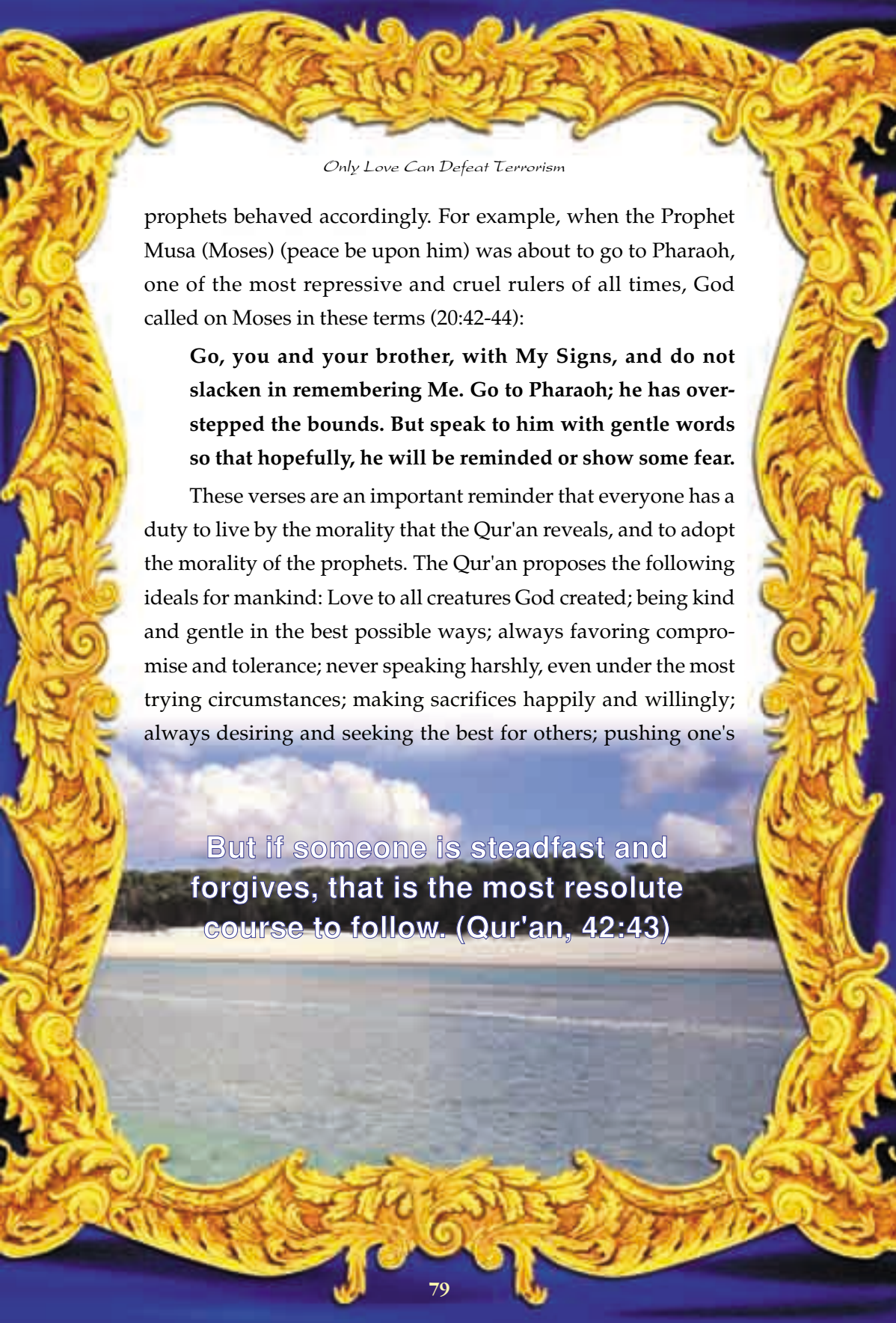
God has commanded his believers always to behave in a pleasant manner, to speak kindly, and to treat others well. His



prophets behaved accordingly. For example, when the Prophet Musa (Moses) (peace be upon him) was about to go to Pharaoh, one of the most repressive and cruel rulers of all times, God called on Moses in these terms (20:42-44):

> **Go, you and your brother, with My Signs, and do not slacken in remembering Me. Go to Pharaoh; he has overstepped the bounds. But speak to him with gentle words so that hopefully, he will be reminded or show some fear.**

These verses are an important reminder that everyone has a duty to live by the morality that the Qur'an reveals, and to adopt the morality of the prophets. The Qur'an proposes the following ideals for mankind: Love to all creatures God created; being kind and gentle in the best possible ways; always favoring compromise and tolerance; never speaking harshly, even under the most trying circumstances; making sacrifices happily and willingly; always desiring and seeking the best for others; pushing one's



own personal desires to the background; wishing for others exactly what one wishes for oneself; being always quick to offer assistance in cases of need; and rejecting all forms of cruelty. That, no doubt, is exactly the ethical model that mankind is searching for.

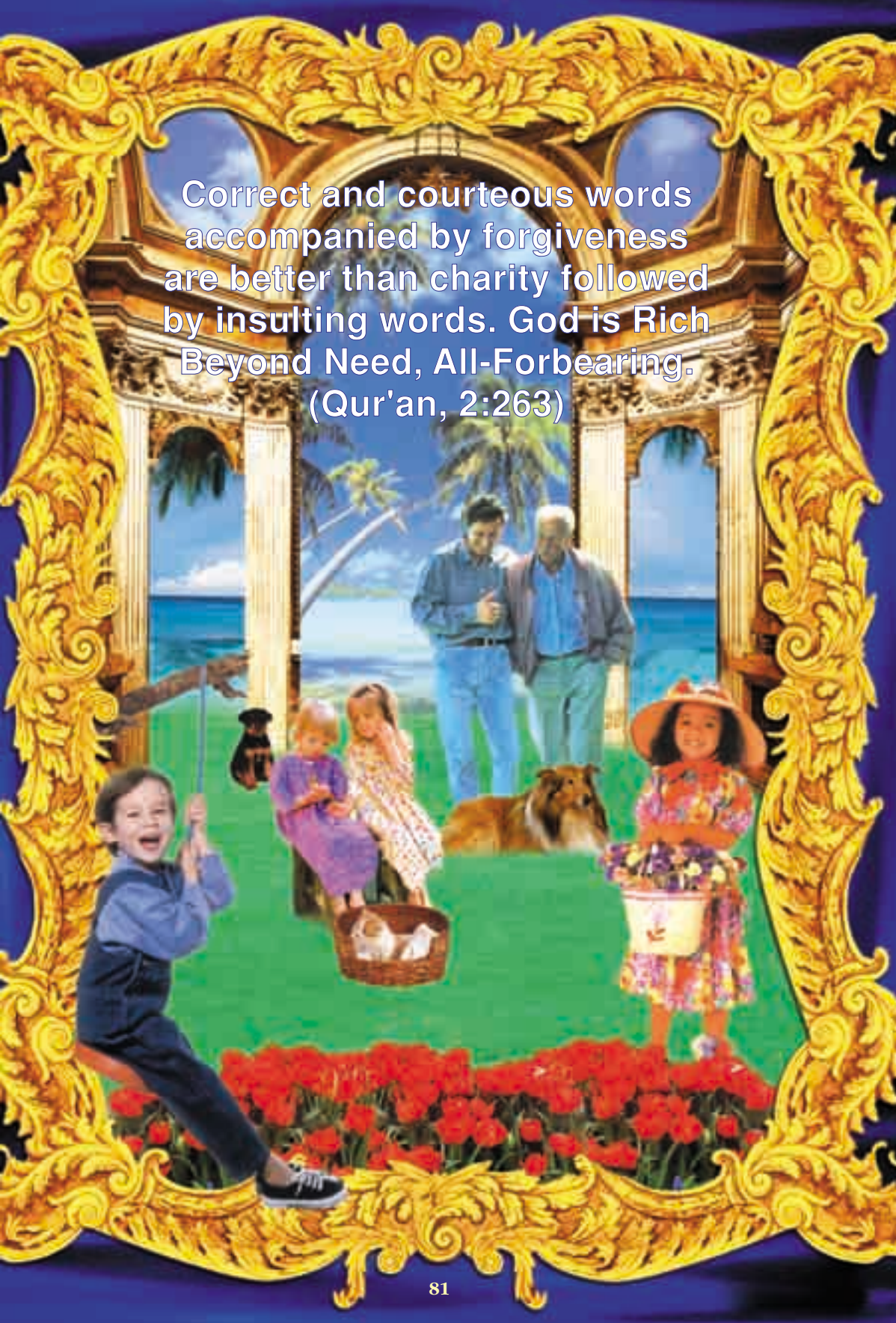
Islam Supports Freedom of Belief

In matters of belief, Islam offers people complete freedom, and in the very clearest language. That has been so ever since Islam was first revealed, and forms the basis of today's Islamic morality. The verses on the subject (2:256) are perfectly clear:

> **There is no compulsion where religion is concerned. Right guidance has become clearly distinct from error. Anyone who rejects false gods and believes in God has grasped the Firmest Handhold, which will never give way. God is All-Hearing, All-Knowing.**

According to Islam, people are free to choose whatever beliefs they wish, and nobody can oblige anyone else. Yes, a Muslim has a duty to communicate Islam and explain the existence of God, to state that the Qur'an is the book of His revelation, that the Prophet Muhammad (may God bless him and grant him peace) was His messenger, to speak of the hereafter and the Day of Judgment and of the beauty of Islamic morality. Yet that duty is restricted to explaining the religion only. In one verse (16:125), God informs our Prophet (may God bless him and grant him peace) that he is only a messenger:

> **Call to the way of your Lord with wisdom and fair admo-**


Correct and courteous words accompanied by forgiveness are better than charity followed by insulting words. God is Rich Beyond Need, All-Forbearing. (Qur'an, 2:263)

nition, and argue with them in the kindest way. Your Lord knows best who is misguided from His way. And He knows best who are guided.

Another verse (18:29) states, **"... It is the truth from your Lord; so let whoever wishes believe and whoever wishes disbelieve..."** In Verse 26:3, our Lord warns the Prophet (may God bless him and grant him peace), **"Perhaps you will destroy yourself with grief because they will not become believers."** He also issues His Prophet (may God bless him and grant him peace) this reminder (50:45):

We know best what they say. You are not a dictator over them. So remind, with the Qur'an, whoever fears My Threat.

People are free to choose correctly or wrongly. When Islam--the true path that God has revealed--is explained, they come to believe of their own free will, reaching this decision with no pressure being put on them. If they make wrong choices, they will face its consequences in the hereafter. On this subject, Verse 10: 99 of the Qur'an contains the clearest command and reminder: **"If your Lord had willed, all the people on the earth would have believed. Do you think you can force people to be believers?"**

When one of the faithful explains matters, one person might come to believe straightaway, whereas another might adopt a mocking and aggressive attitude. One who follows his conscience might decide to devote his life to pleasing God, even while another, doing as the deniers did, might respond to those same kind words with wickedness. Yet his denial won't lead

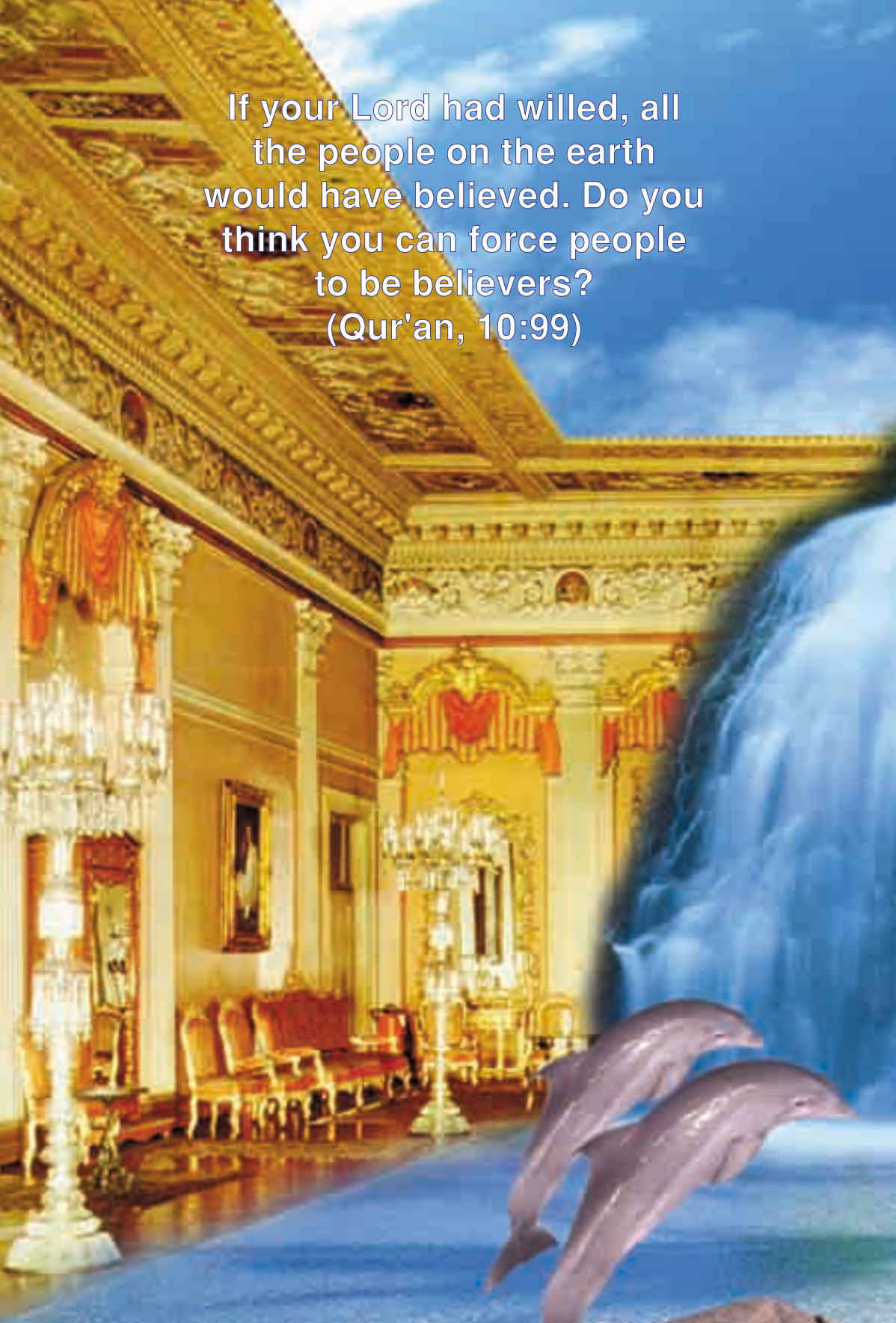
whoever issued the invitation to suffer or despair. In Verses 12: 103-104, God has stated, **"But most people, for all your eagerness, are not believers. You do not ask them for any wage for it. It is only a reminder to all beings."**

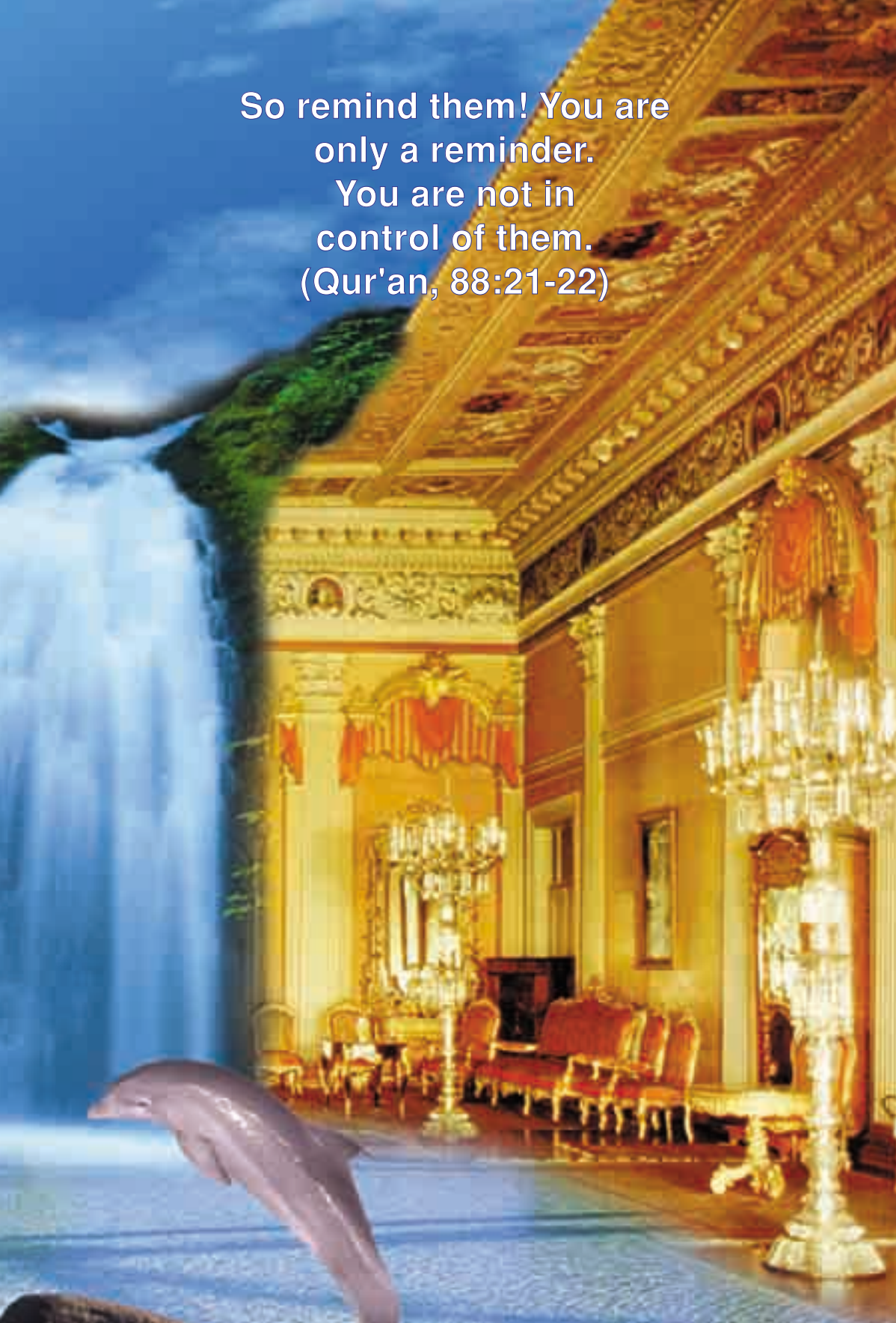
What's important is that no matter what reaction he meets with, the person who abides by the Qur'an keeps on displaying the kind of morality that is pleasing to God, refuses to make any concessions on it, and leaves matters in God's hands. God has told us that His religion is to be explained in the most pleasing manner. In the words of the Qur'an (29:46):

> **Argue with the People of the Book only in the kindest way--except in the case of those of them who do wrong–saying, "We believe in what has been sent down to us and what was sent down to you. Our God and your God are one and we submit to Him."**

We must not forget that every event, large or small, takes place according to a destiny created by God. He reveals the true path to anyone invited to believe in Him. For that reason, the faithful feel no distress at the behavior of those who reject Him. The Qur'an gives several examples. In Verse 18:6, God tells our Prophet (may God bless him and grant him peace) not to be distressed when those whom he calls on to believe refuse to do so: **"Perhaps you may destroy yourself with grief, chasing after them, if they do not believe in these words."** Another verse (28:56) reads, **"You cannot guide those you would like to, but God guides those He wills. He has best knowledge of the guided."**

That means that whatever invitations an individual issues,


If your Lord had willed, all
the people on the earth
would have believed. Do you
think you can force people
to be believers?
(Qur'an, 10:99)


So remind them! You are
only a reminder.
You are not in
control of them.
(Qur'an, 88:21-22)

all his pleasant words, and every detail he goes into can make an effect only by the will of God.

A believer's only responsibility is to call people to the Qur'an. He cannot be blamed for atheists' refusal to amend their ways, nor with how they will earn the torments of hell for themselves. In Verse 2:119, our Lord told our Prophet (may God bless him and grant him peace), **"We have sent you with the Truth, bringing good news and giving warning. Do not ask about the inhabitants of the Blazing Fire."**

God has given mankind both reason and a conscience. His messengers and the divine books revealed to them have shown the true path, and people are responsible for their own choices. Islamic morality can be lived only by a sincere decision to do so—by surrendering oneself to God and listening to one's conscience, which always commands one to do what is right. It is a total violation of Islamic morality to force anyone to believe, because what matters is an individual's surrendering himself to God with all his heart and believing sincerely. If any system obliges people to have faith, then those "converts" will become religious only out of fear. The only acceptable way to live a religion is within an environment that leaves one's conscience completely free. This is what God revealed to our Prophet (may God bless him and grant him peace) (88:21-26):

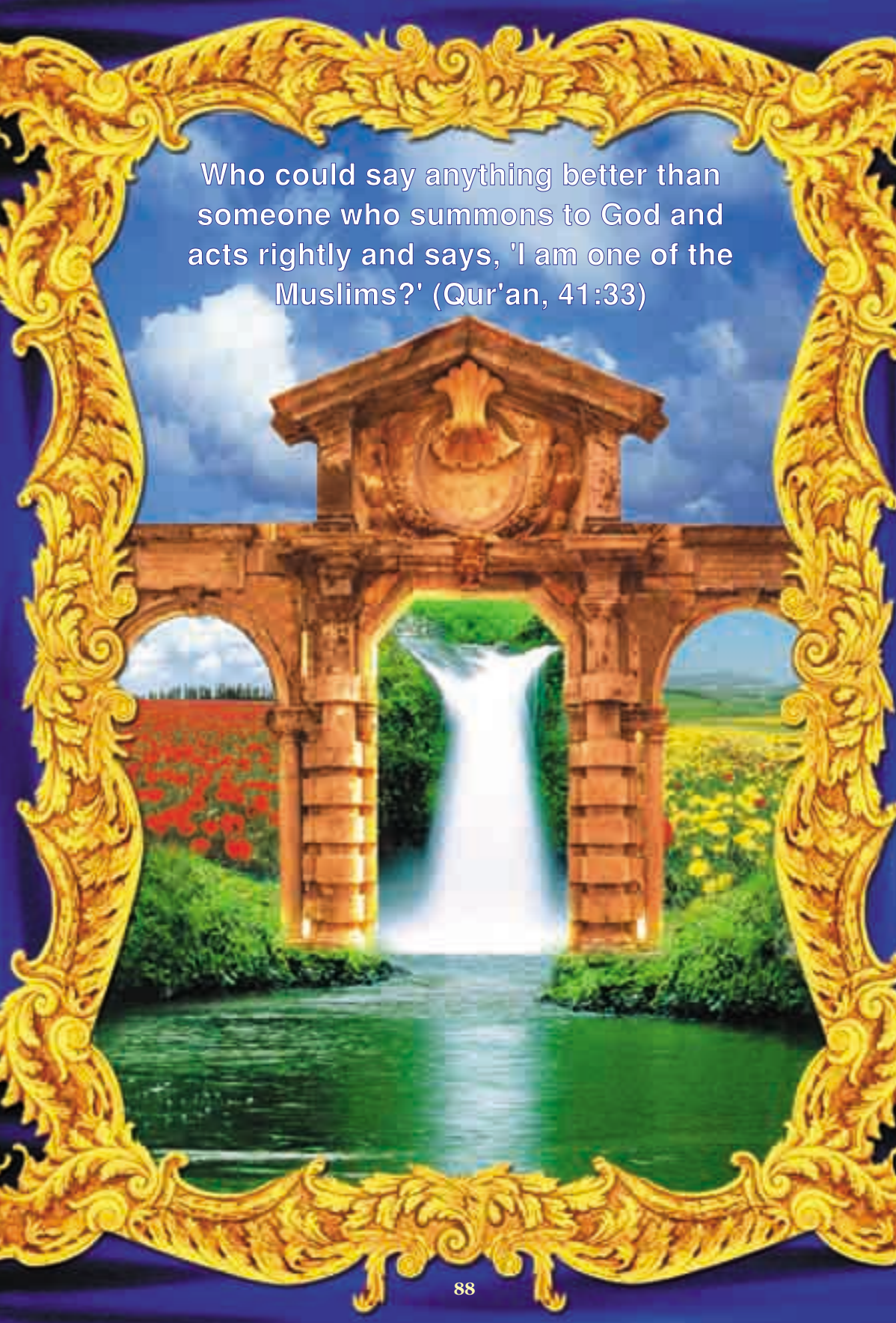
> **So remind them! You are only a reminder. You are not in control of them. But as for anyone who turns away and disbelieves, God will punish him with the Greatest Punishment. Certainly it is to Us they will return Then their Reckoning is Our concern.**

It's worth emphasizing that Islam leaves people free to make their own choices regarding religion and commands them to respect other religions. Even if someone believes in what the Qur'an describes as superstition, still he can live in peace and security in Muslim lands and freely perform his own religious obligations. In Verses 109:2-6, God commanded our Prophet (may God bless him and grant him peace) to tell those who denied Him:

> **"I do not worship what you worship, and you do not worship what I worship. Nor will I worship what you worship, nor will you worship what I worship. You have your religion, and I have my religion."**

Under the morality of Islam, everyone is free to carry out the obligations in accord with his own particular belief. Nobody can prevent any others from performing their particular religious duties, nor can he oblige them to worship in the manner he desires. That violates the morality of Islam, and is unacceptable to God. In the Islamic model of society emerges in which everyone is free to worship and perform the obligations attendant upon his particular chosen beliefs. The Qur'an (22:40) describes monasteries, churches, synagogues, and the places of worship of the Peoples of the Book as all under God's protection:

> **... If God had not driven some people back by means of others, [then] monasteries, churches, synagogues and mosques, where God's name is mentioned much, would have been pulled down and destroyed. God will certainly help those who help Him—God is All-Strong, Almighty.**


Who could say anything better than someone who summons to God and acts rightly and says, 'I am one of the Muslims?' (Qur'an, 41:33)

Our Prophet's (may God bless him and grant him peace) life is full of such examples. When Christians came to see him pray in his own mosque, he left it for them to use. [21]That kind of tolerance was maintained during the times of the caliphs who succeeded the Prophet (may God bless him and grant him peace). After Damascus was captured, a church that had been turned into a mosque was divided into two, so that Christians might worship in one half and Muslims in the other.[22]

Islam Commands That Oppression Be Abolished

Muslims should never remain silent in the face of oppression that they witness, or even hear about secondhand. Their compassion, stemming from the morality of the Qur'an, directs them to oppose all tyranny, wickedness and oppression, to defend the oppressed, to wage a war of ideas on their behalf. Whether dealing with their closest friends or with strangers with whom they share no interests in common, they behave in a manner determined to prevent any such oppression. Rather, they seize on this opportunity to win the good pleasure of God and implement the morality of the Qur'an. Because a believer's conscience is so very sensitive, his compassion never lets him turn a blind eye to the slightest injustice or cruelty. He will take his place in the vanguard of that morality by avoiding any actions that might be unfair to or oppress anyone else. Whenever he sees anyone else behaving that way, his conscience gives him no peace until he's done everything possible to right matters. True compassion has no room for forgetting about oppression, ignor-





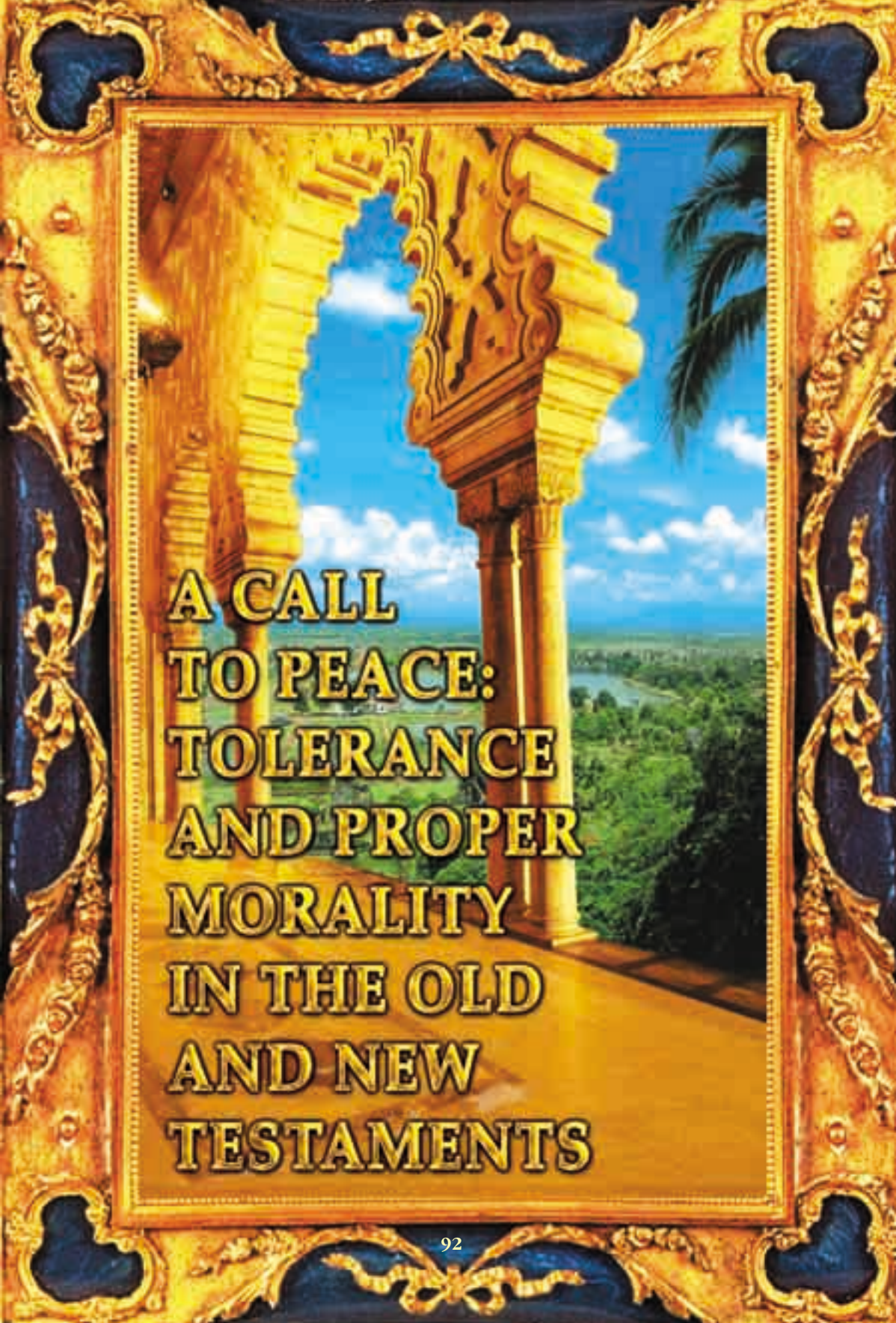

ing it or underestimating it.

The ignorant seldom act until oppression stands at their very own doorstep. This stems from their forgetting or denying that in the hereafter, they will be brought face to face with all the good and bad deeds that they encountered in this world. But the faithful, well aware of this, will treat even total strangers he has

never met with great compassion and seeks to rescue them from oppression. Even if no one else supports him, he will muster all his strength to forestall wickedness. Even though the majority may behave differently, their lack of conscience never rubs off on the true believer. In the hereafter, Muslims know, they will be called to account for what they did to prevent evil. They won't be able to get away with excuses like, "I didn't see it," or, "I didn't hear it," or "I never knew what was going on."

As is revealed in the Qur'an (19:80), **"... he [man] will come to Us all alone," every human being will return to his Creator on his own.** People will be brought into the presence of God, put to the trial, and called to account for their deeds in this world. Only those who followed the dictates of their conscience will come out of that questioning at all well. Those who have behaved well, opposed all forms of cruelty, fought evil, and remained on the path of God can expect a suitable reward. God mentions this matter in another verse (2:112):

> **All who submit themselves completely to God and are good-doers will find their reward with their Lord. They will feel no fear and will know no sorrow.**


A CALL
TO PEACE:
TOLERANCE
AND PROPER
MORALITY
IN THE OLD
AND NEW
TESTAMENTS

The preceding section considered the Qur'an's calls for people to live in love and security, emphasizing that Islam is a religion of peace. Like other divine religions, Islam proposes a model society of compassionate, mature, moderate, mild, gentle, kind, sympathetic, loyal, understanding, forgiving and tolerant people who avoid fighting and conflict. It also commands believers to strive to bring such a society about.

Divine books revealed before the Qur'an may have undergone a number of distortions, but they still contain sections that agree with it. These books are the Torah and the Gospels. Today, although mixed with human words and thus distorted, they make up the core of what is called the Bible. The Bible's two basic parts, the Old and the New Testaments, are based on the Torah and the Gospels relatively, including many other books and letters. Both the Old and New Testaments favor love, peace and tolerance, also prohibiting terror and oppression. In this section, we'll consider how Jews and Christians from all over the world must take action in light of these commands to oppose terrorism.

The Old Testament consists of five books comprising the Torah given to the Prophet Moses (peace be upon him), the Book of Psalms, and other writings by Jewish prophets and accounts of their lives. Jews believe in the Old Testament. Christians also believe in the New Testament, an addition to the Old, which consists of the four gospels, the Acts of the Apostles following Jesus's death, and a number of letters.



According to the Qur'an, however, the divine books of the Bible were distorted after being revealed to mankind. That means that both the Old and New Testaments are no longer the uncorrupted word of God. We should regard them as containing divine elements that agree with the Qur'an, but also various human errors. When making use of the Old and New Testaments, therefore, we need to consider whether their contents are in harmony with the Qur'an.

STATESMENTS FROM THE OLD TESTAMENT COMDEMNING TERROR AND ENCOURAGING LOVE AND PEACE

Seek good and not evil, that you may live; so the Lord God of hosts will be with you, as you have spoken. Hate evil, love good… (Amos 5, 14-15)

As emphasized earlier, the divine books sent down by God to guide His servants describe an ideal society full of love, peace, tolerance and justice. In the Qur'an, for example, God describes the Torah revealed to the Jews as a guide:

We sent down the Torah containing guidance and light, and the prophets who had submitted themselves gave judgment by it for the Jews--as did their scholars and their rabbis--by what they had been allowed to preserve of God's Book to which they were witnesses... (5:44)

Today, we can find part of the Torah's divine commandments in the Old Testament, directing people to avoid evil, tyranny, theft, corruption, falsehood and cruelty; and to display proper morality. In fact, God states in the Qur'an that:

He [God] said, "Moses, I have chosen you over all mankind for My Message and My Word. Take what I have given you and be among the thankful." We wrote about everything for him on the Tablets as an admonition and making all things clear. "Seize hold of it vigorously and command your people to adopt the best in it. I will show you the home of the deviators!" (7:144-145)

ALL FORMS OF VIOLENCE AND OPPRESSION ARE FORBIDDEN

The Old Testament describes in considerable detail the fate awaiting those who commit evil and want to spread it, and warns people against going down that road. Flying into a rage and harming others, trying to turn them away from the true path, shedding blood and quarrelling are all described as forms of behavior displeasing to God, which He has forbidden. He condemns all those who go down the path of evil and oppression, revealing that such people will never be saved. Some Old Testament accounts emphasize this:

> Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung an ox. Cursed be their anger, for it is fierce; and their wrath, for it is cruel! (Genesis 49, 5-7)

> But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace," says my God, "for the wicked." (Isaiah 57, 20-21)

> You children of Israel... "There is no truth or mercy or knowledge of God in the land. By swearing and lying, killing and stealing and committing adultery, they break all restraint, with bloodshed upon bloodshed. Therefore the land will mourn; and everyone who dwells there will waste away with the beasts of the field and the birds of the air; even the fish of the sea will be taken away. " Now let no man contend, or rebuke another; for your people are



like those who contend with the priest. (Hosea 4, 1-4)

Gilead is a city of evildoers and defiled with blood. As bands of robbers lie in wait for a man, so the company of priests murder on the way to Shechem; surely they commit lewdness. (Hosea 6, 8-9)

The merciful man does good for his own soul, but he who is cruel troubles his own flesh... But he who sows righteousness will have a sure reward. As righteousness leads to life, so he who pursues evil pursues it to his own death... The wicked will not go unpunished; but the posterity of the righteous will be delivered. (Proverbs 11, 17-21)

An ungodly man digs up evil, and it is on his lips like a burning fire. A perverse man sows strife, and a whisperer separates the best of friends. A violent man entices his neighbor, and leads him in a way that is not good... He

who is slow to anger is better than the mighty. . . (Proverbs 16, 27-32)

The Lord is far from the wicked... (Proverbs 15, 29)



The Old Testament describes in considerable detail the deeds of people who did evil and acted tyrannically, making it clear that the wicked will receive their just deserts. But it also states that those who repent will be accepted as good, if they abide by God's religion:

Yet the house of Israel says, "The way of the Lord is not fair." O house of Israel, is it not My ways which are fair, and your ways which are not fair? When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die. Yet the house of Israel says, "The way of the Lord is not fair." O house of Israel, is it not My ways which are fair, and your ways which are not fair? Therefore I will judge you, O house of Israel, every one according to his ways,"

says the Lord God. "Repent, and turn from all your transgressions, so that iniquity will not be your ruin. Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? For I have no pleasure in the death of one who dies," says the Lord God. "Therefore turn and live!" (Ezekiel 18, 21-32)

... Thus says the Lord: "... I am fashioning a disaster and devising a plan against you. Return now every one from his evil way, and make your ways and your doings good." And they said, "That is hopeless! So we will walk according to our own plans, and we will every one obey the dictates of his evil heart." (Jeremiah 18, 11-12)

Do not be like your fathers, to whom the former prophets preached, saying, "Thus says the Lord of hosts: 'Turn now from your evil ways and your evil deeds.'" But they did not hear nor heed Me," says the Lord. (Zechariah 1, 4)

IT IS FORBIDDEN TO HARM OTHERS

Many Old Testament commandments prohibit doing harm to others, killing, ruling without justice, or behaving unfairly.

You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbour's house… (Exodus 20, 13-17)

You shall do no injustice in judgment … nor honor the person of the mighty. In righteousness you shall judge





He has sent down the Book to you with truth, confirming what was there before it. And He sent down the Torah and the Gospel, previously, as guidance for mankind, and He has sent down the Furqan. Those who reject God's Signs will have a terrible punishment. God is Almighty, Exactor of Revenge.
(Qur'an, 3:3-4)

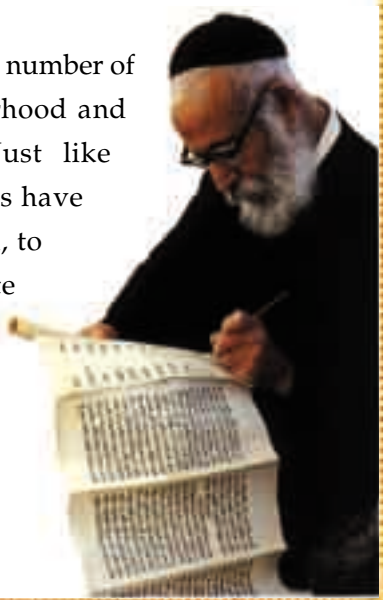
your neighbor. You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the Lord... You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord. (Leviticus 19, 15-18)

Lest innocent blood be shed in the midst of your land which the Lord your God is giving you as an inheritance, and thus guilt of bloodshed be upon you. (Deuteronomy 19, 10)

Deliver those who are drawn toward death, and hold back those stumbling to the slaughter. If you say, "Surely we did not know this," Does not He who weighs the hearts consider it? He who keeps your soul, does He not know it?.. (Proverbs 24, 11-12)

BE GOOD TO OTHERS

The Old Testament contains a number of statements commanding brotherhood and love, sacrifice and humility. Just like Muslims, the Jews and Christians have been ordered to treat others well, to do good deeds, never to deviate from the path of righteousness, and to be mild-mannered, toler-



ant and forgiving. Some examples include:

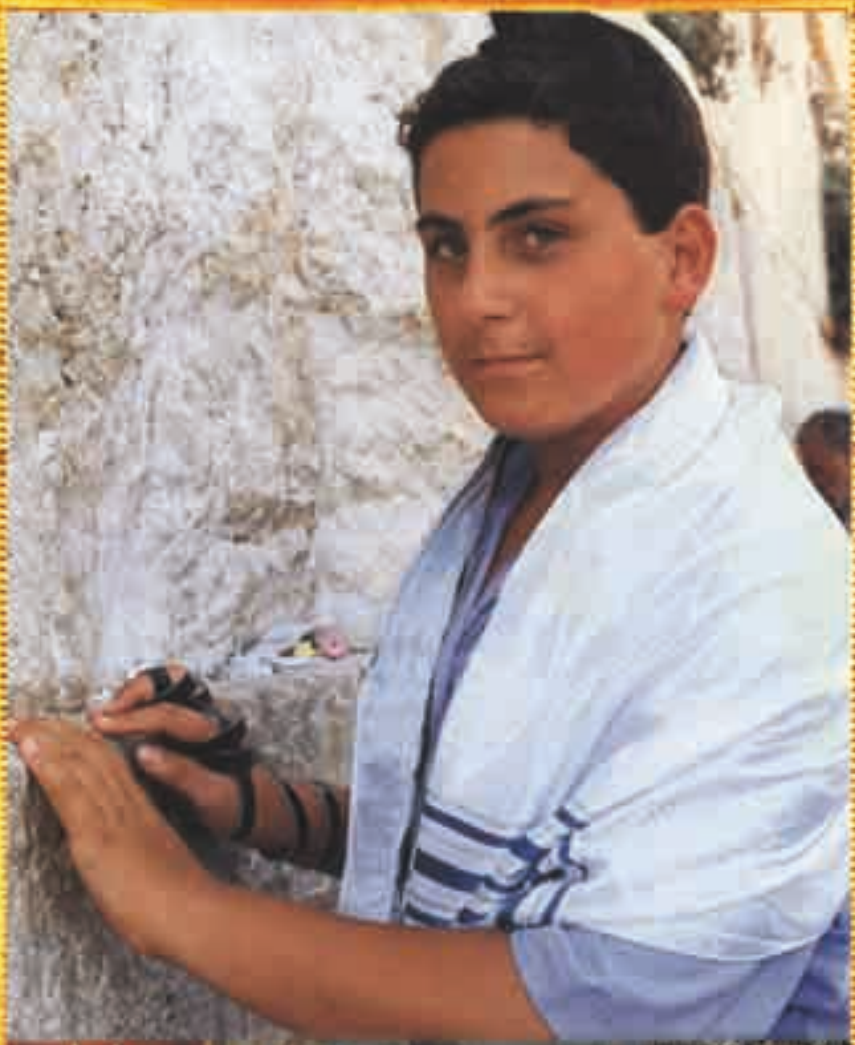
> Sow for yourselves righteousness; reap in mercy... You have plowed wickedness; you have reaped iniquity. You have eaten the fruit of lies, because you trusted in your own way, in the multitude of your mighty men... (Hosea 10, 12-13)

> They hate the one who rebukes in the gate, and they abhor the one who speaks uprightly. Therefore, because you tread down the poor and take grain taxes from him, though you have built houses of hewn stone, yet you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink wine from them. For I know your manifold transgressions and your mighty sins: Afflicting the just and taking bribes; diverting the poor from justice at the gate. Therefore the prudent keep silent at that time, for it is an evil time. Seek good and not evil, that you may live; so the Lord God of hosts will be with you, as you have spoken. Hate evil, love good; establish justice in the gate... (Amos 5, 10-15)

PEOPLE ARE INVITED TO CONDUCT THEMSELVES WELL

> He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and

Just like Christians and Moslims, Jews have a duty to behave well towards others and to do good.





to walk humbly with your God? (Micah 6, 8)

How long will you judge unjustly, and show partiality to the wicked?.. Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; free them from the hand of the wicked. (Psalms 82, 2-4)

The integrity of the upright will guide them, but the perversity of the unfaithful will destroy them. Riches do not profit in the day of wrath, but righteousness delivers from death. The righteousness of the blameless [man] will direct his way aright, but the wicked will fall by his own wickedness. The righteousness of the upright will deliver them, but the unfaithful will be caught by their lust. (Proverbs 11, 3-6)

The desire of the righteous is only good, but the expectation of the wicked is wrath. (Proverbs 11, 23)

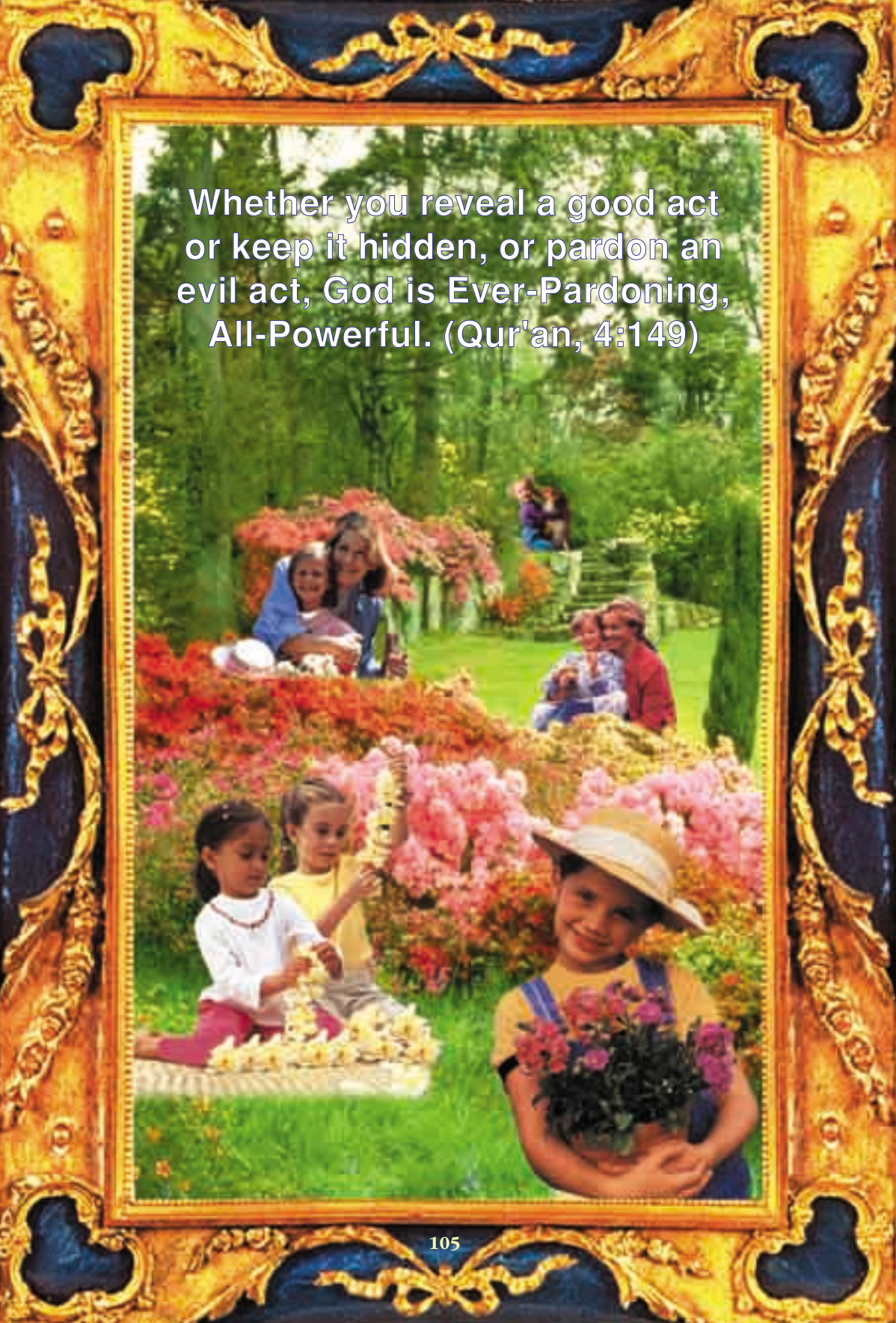
He who earnestly seeks good finds favor, but trouble will come to him who seeks evil. (Proverbs 11, 27)

The way of the wicked is an abomination to the Lord, but He loves him who follows righteousness. (Proverbs 15, 9)

In mercy and truth atonement is provided for iniquity; and by the fear of the Lord one departs from evil. When a man's ways please the Lord, he makes even his enemies to be at peace with him. Better is a little with righteousness, than vast revenues without justice. (Proverbs 16, 6-8)

The highway of the upright is to depart from evil... (Proverbs 16, 17)

Do not be envious of evil men, nor desire to be with them;


Whether you reveal a good act
or keep it hidden, or pardon an
evil act, God is Ever-Pardoning,
All-Powerful. (Qur'an, 4:149)

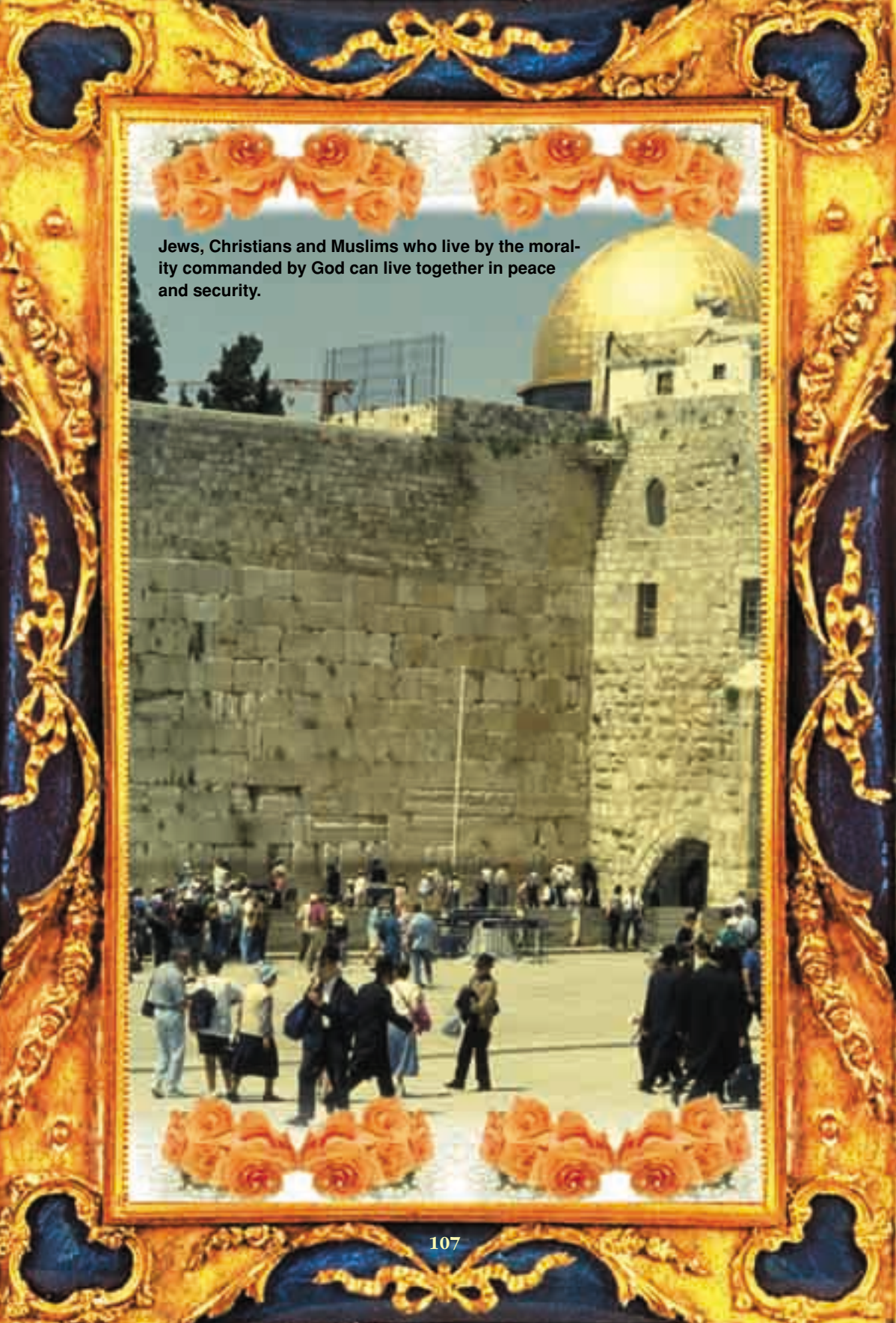
for their heart devises violence, and their lips talk of troublemaking. (Proverbs 24, 1-2)

Do not lie in wait, O wicked man, against the dwelling of the righteous; do not plunder his resting place; for a righteous man may fall seven times and rise again, but the wicked shall fall by calamity. Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles; lest the Lord see it... Do not fret because of evildoers, nor be envious of the wicked; for there will be no prospect for the evil man… (Proverbs 24, 15-20)

MAN IS COMMANDED TO BE ON THE SIDE OF PEACE

Just like Muslims, Jews and Christians are commanded to avoid war and in particular, to establish peace. The book *Hristiyan Ahlaki* (Christian Morality) describes the kind of behavior a Christian should display, according to the Old and New Testaments, and sums this situation up in these terms: "The conflicts mentioned in the Holy Book are for the purposes of self-defense."[23] It is forbidden to harm non-combatants, like children in the event of war.

Now it happened, as soon as the kingdom was established in his hand, that he executed his servants who had murdered his father the king. But the children of the murderers he did not execute, according to what is written in the Book of the Law of Moses, in which the Lord commanded, saying, "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers..." ... (2 Kings 14, 5-6)



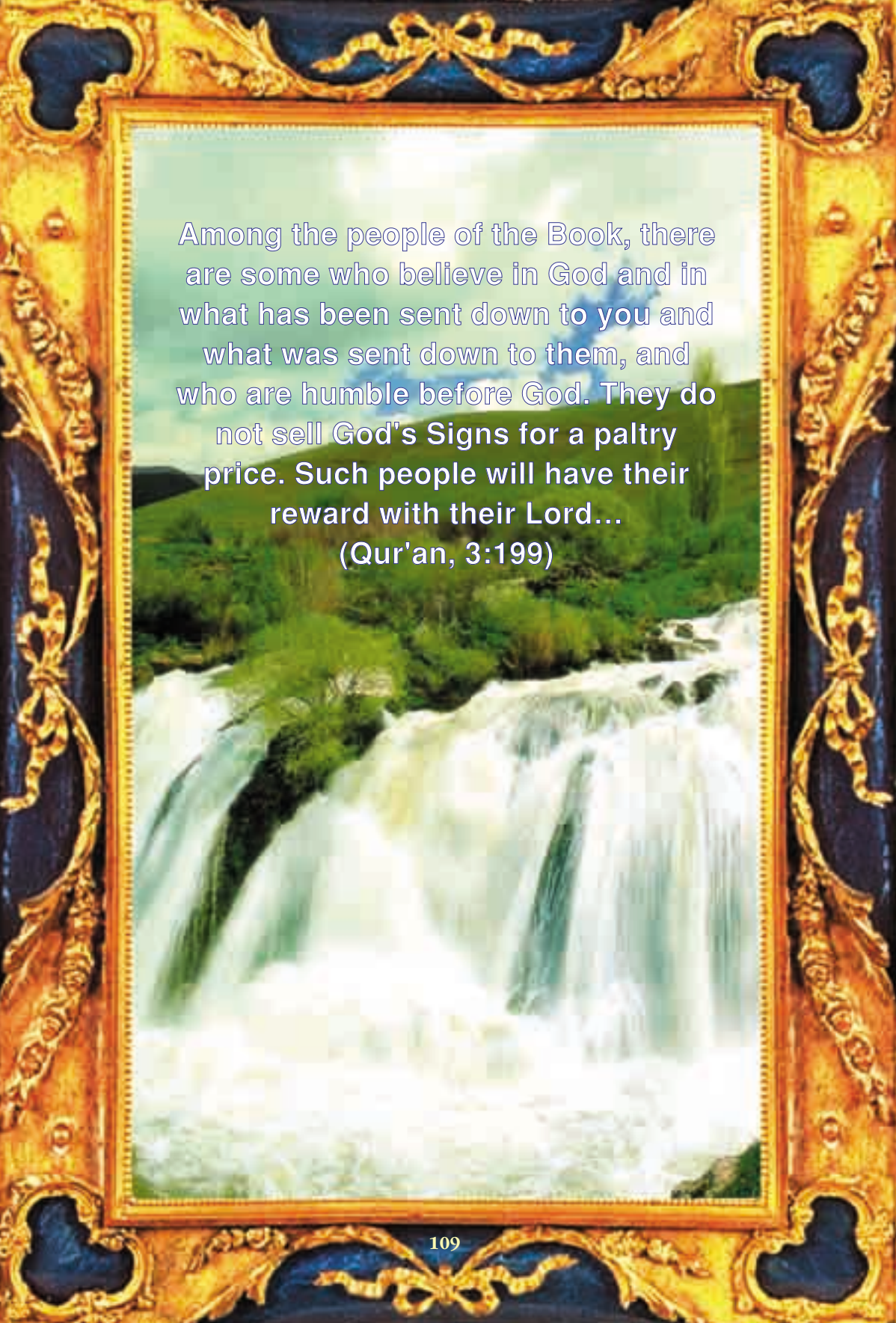
Jews, Christians and Muslims who live by the morality commanded by God can live together in peace and security.

WHEN THE MORALITY OF RELIGION PREVAILS, ACCORDING TO THE OLD TESTAMENT

In the same way as Islam, Judaism and Christianity propose an exemplary model for society. With their strong faith, proper morality and the scrupulous adherence to His verses, the messengers whom God sent as guides to Man are the very finest examples. For this reason, it's most important for believers to try to adopt the prophets' morality of as their own, and to live similarly. If features of religion's proper morality can spread throughout all mankind, the resulting atmosphere will closely resemble heaven. In such a society, the nightmares of anarchy and terror will disappear. Scrupulous adhering to God's commands, those who fear and believe in Him will eagerly avoid all forms of wickedness and mischief. The world will come to be filled with peace and tolerance, moderate and understanding people. The Old Testament describes with a number of examples the life style, once the morality of religion prevails:

> Then justice will dwell in the wilderness, and righteousness remain in the fruitful field. The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever. My people will dwell in a peaceful habitation, in secure dwellings, and in quiet resting places. (Isaiah 32, 16-18)

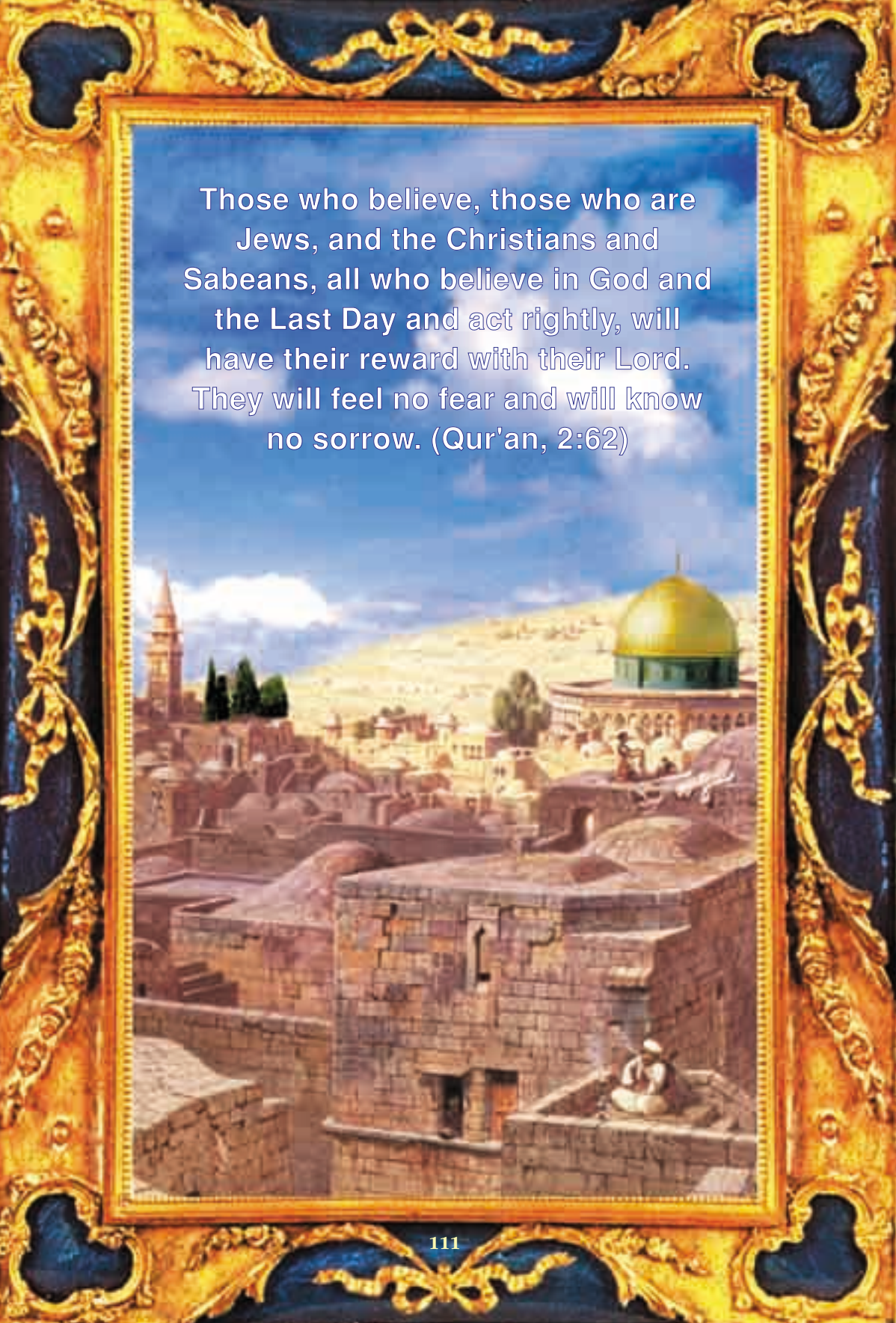
> The wilderness and the wasteland shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly and rejoice, even with joy and singing… They shall see the glory of the Lord, the excellency of our God. Strengthen the weak hands, and make


Among the people of the Book, there are some who believe in God and in what has been sent down to you and what was sent down to them, and who are humble before God. They do not sell God's Signs for a paltry price. Such people will have their reward with their Lord...
(Qur'an, 3:199)

firm the feeble knees. Say to those who are fearful-hearted, "Be strong, do not fear!.. " Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, and the tongues of the dumb sing. For waters shall burst forth in the wilderness, and streams in the desert. (Isaiah 35, 1-6)

He who walks righteously and speaks uprightly, he who despises the gain of oppressions, who gestures with his hands, refusing bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil: He will dwell on high; his place of defense will be the fortress of rocks; bread will be given him, his water will be sure. (Isaiah 33, 15-16)

... To loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that you cover him, and not hide yourself from your own flesh? Then your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and He will say, "Here I am." If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, if you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness, and your darkness shall be as the noonday. (Isaiah 58, 6-10)


Those who believe, those who are Jews, and the Christians and Sabeans, all who believe in God and the Last Day and act rightly, will have their reward with their Lord. They will feel no fear and will know no sorrow. (Qur'an, 2:62)

THE NEW TESTAMEN'S RECOMMENDATIONS FOR A WORLD OF LOVE AND

"... You shall love the LORD your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it: "You shall love your neighbor as yourself."
(Matthew 22, 37-39)

The Christian New Testament also contains many sections forbidding evil and oppression. People are called on to be forgiving, peaceful, tolerant and compromising at all times. For these reasons, Christianity expects people to be understanding and joyful, and to refrain from conflict. Christians who abide by the injunctions revealed by the Prophet Jesus (peace be upon him) and who take his morality as their own are described in these terms in the Qur'an (57: 27):

> **Then We sent Our Messengers following in their footsteps and sent 'Isa (Jesus) son of Maryam (Mary) after them, giving him the Gospel. We put compassion and mercy in the hearts of those who followed him . . .**

In another verse (5:82), God states, **"... You will find the people most affectionate to those who believe are those who say, 'We are Christians.' That is because some of them are priests and monks and because they are not arrogant,"** and praises Christians who turn to God with a sincere heart.

This positive morality of Christians is based on the commandments in the Bible. They are commanded to return good for evil, to love their fellow human beings unconditionally and



to help the needy in the same manner. In fact, the New Testament uses a special word for the "unconditional love" that believers have for Our Lord and the faithful. One work dealing with Christianity describes the situation in these terms:

> The word agape is used 116 times in 105 verses of the New Testament. It is a very high form of love. Agape Enterprises simply means "Love Enterprises." Our ministry reaches out to those who need, and have nothing to repay.[24]

A number of extracts from the New Testament command people to avoid evil and bloodshed and encourage them to display proper morality.

UNCONDITIONAL LOVE AND COMPASSION

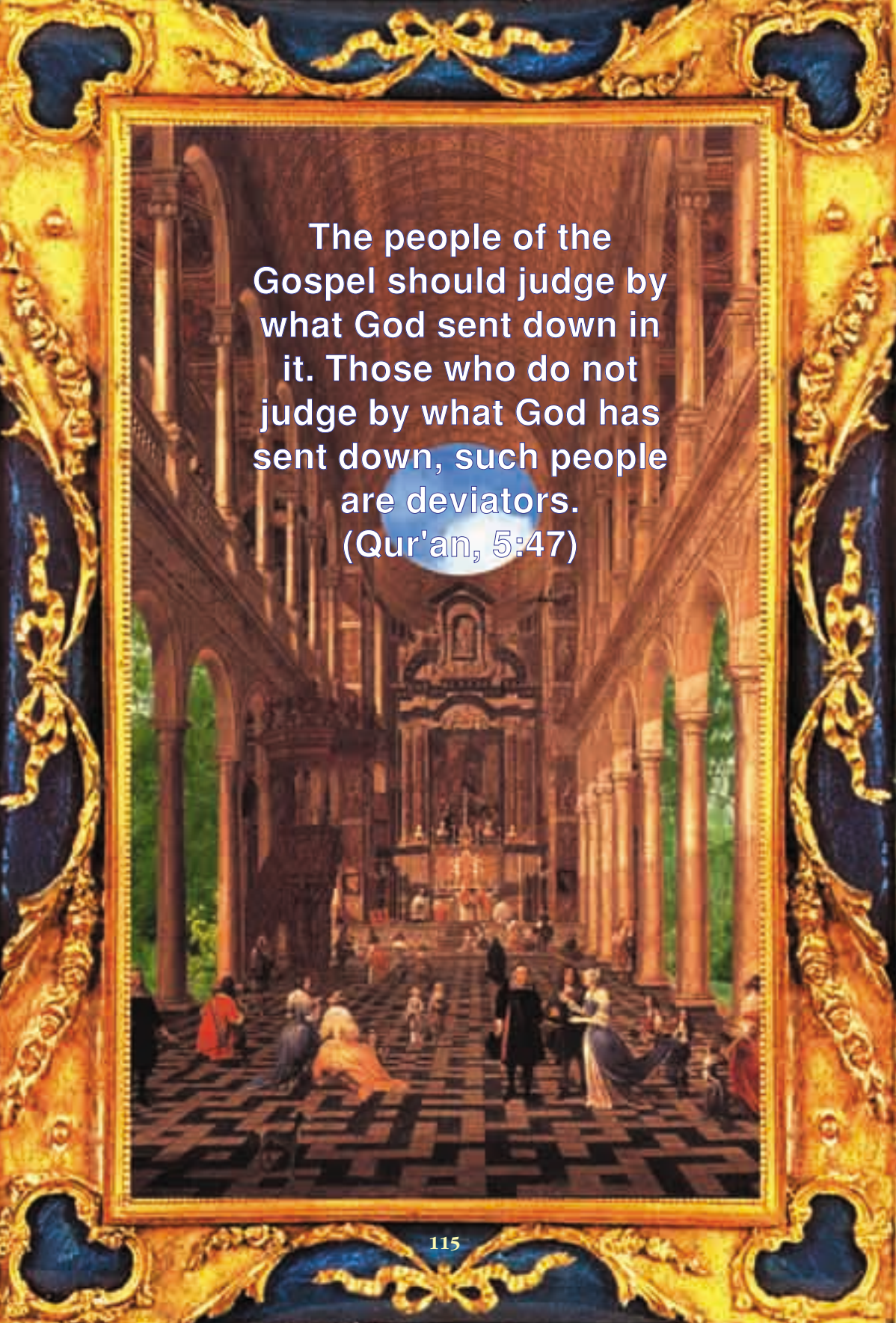
> "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another." (John 13, 34)

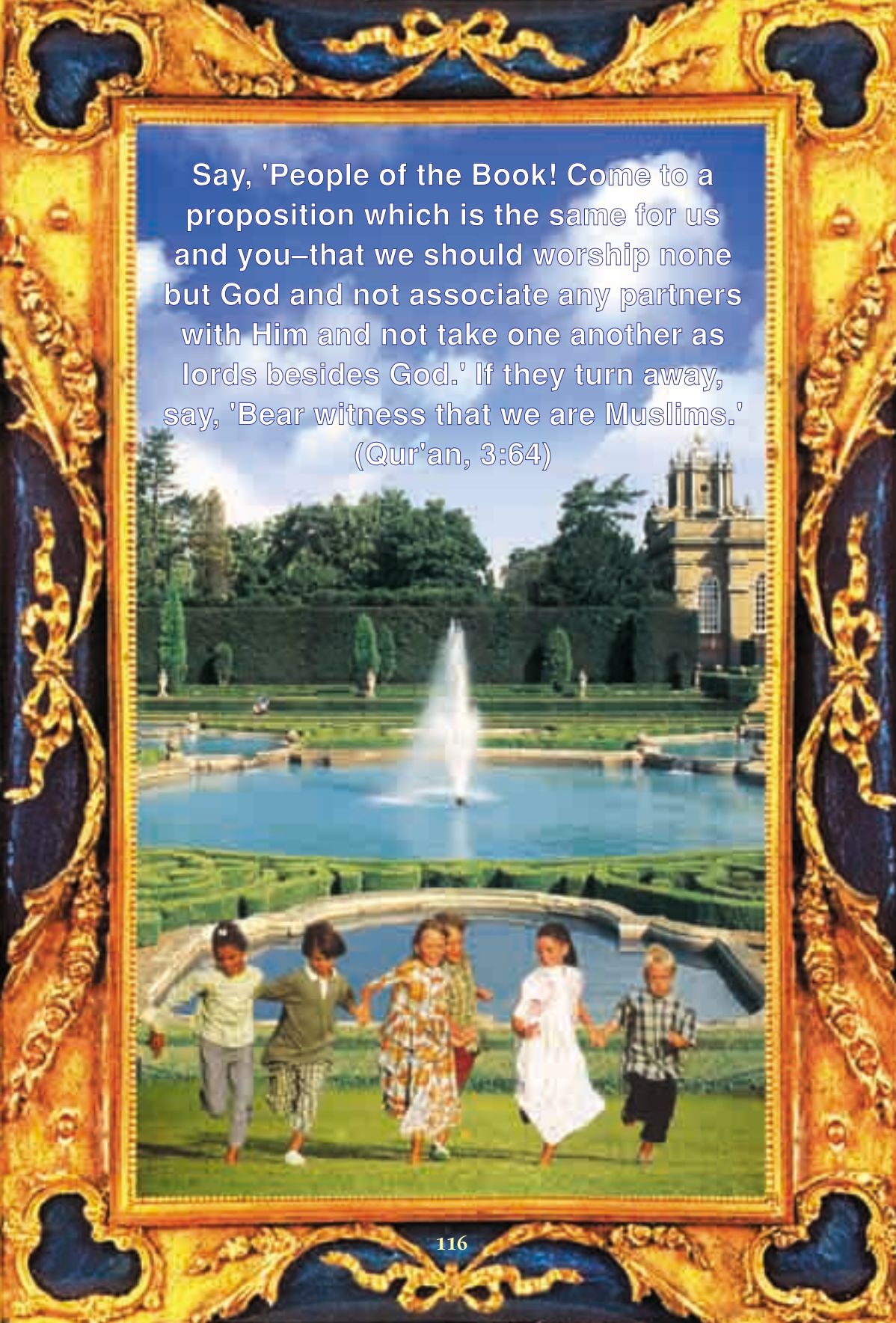
Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse. (Romans 12, 9-14)

Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is the fulfillment of the law. (Romans 13, 8-10)

And may the Lord make you increase and abound in love to one another and to all, just as we do to you. (1 Thessalonians 3, 12)

Then one of the scribes came... and asked him, "Which is the first commandment of all?" Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' ... And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."


The people of the Gospel should judge by what God sent down in it. Those who do not judge by what God has sent down, such people are deviators. (Qur'an, 5:47)


Say, 'People of the Book! Come to a proposition which is the same for us and you–that we should worship none but God and not associate any partners with Him and not take one another as lords besides God.' If they turn away, say, 'Bear witness that we are Muslims.'
(Qur'an, 3:64)

So the scribe said to him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices." (Mark 12, 28-33)

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart… (1 Peter 1, 22)

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tender hearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing… (1 Peter 3, 8-10)

And above all things, have fervent love for one another, for "love will cover a multitude of sins." Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. (1 Peter 4, 8-10)

LOVING YOUR ENEMY

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you. (Matthew 5, 43-44)

"But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him who takes away your goods, do not ask for them back. And just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great..."

(Luke 6, 27-35)



A PROPER MORALITY

"Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers..." (Matthew 5, 7-9)

"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you." (Luke 6, 37-38)

And why do you look at the speck [of sawdust] in your brother's eye, but do not perceive the plank in your own eye? Or how can you say to your brother, "'Brother, let me remove the speck that is in your eye,"' when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye. (Luke 6, 41-42)

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another… But above all these things put on love, which is the bond of perfection. (Colossians 3, 12-14)

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there

is anything praiseworthy--meditate on these things. (Philippians 4, 8)

"... God resists the proud, but gives grace to the humble." Therefore submit to God. Resist the devil, and he will flee from you. Draw near to God, and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in the sight of the Lord, and He will lift you up. Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another? (James 4, 6-12)

HELPING THE NEEDY AND DOING GOOD DEEDS

"For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks." (Luke 6, 43-45)

But as for you, brethren, do not grow weary in doing good. And if anyone does not obey our word in this epistle, note that person and do not keep company with him,


Those who give in times of both ease and hardship, those who control their rage and pardon other people – God loves the good-doers. (Qur'an, 3:134)

that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother. (2 Thessalonians 3, 13-15)

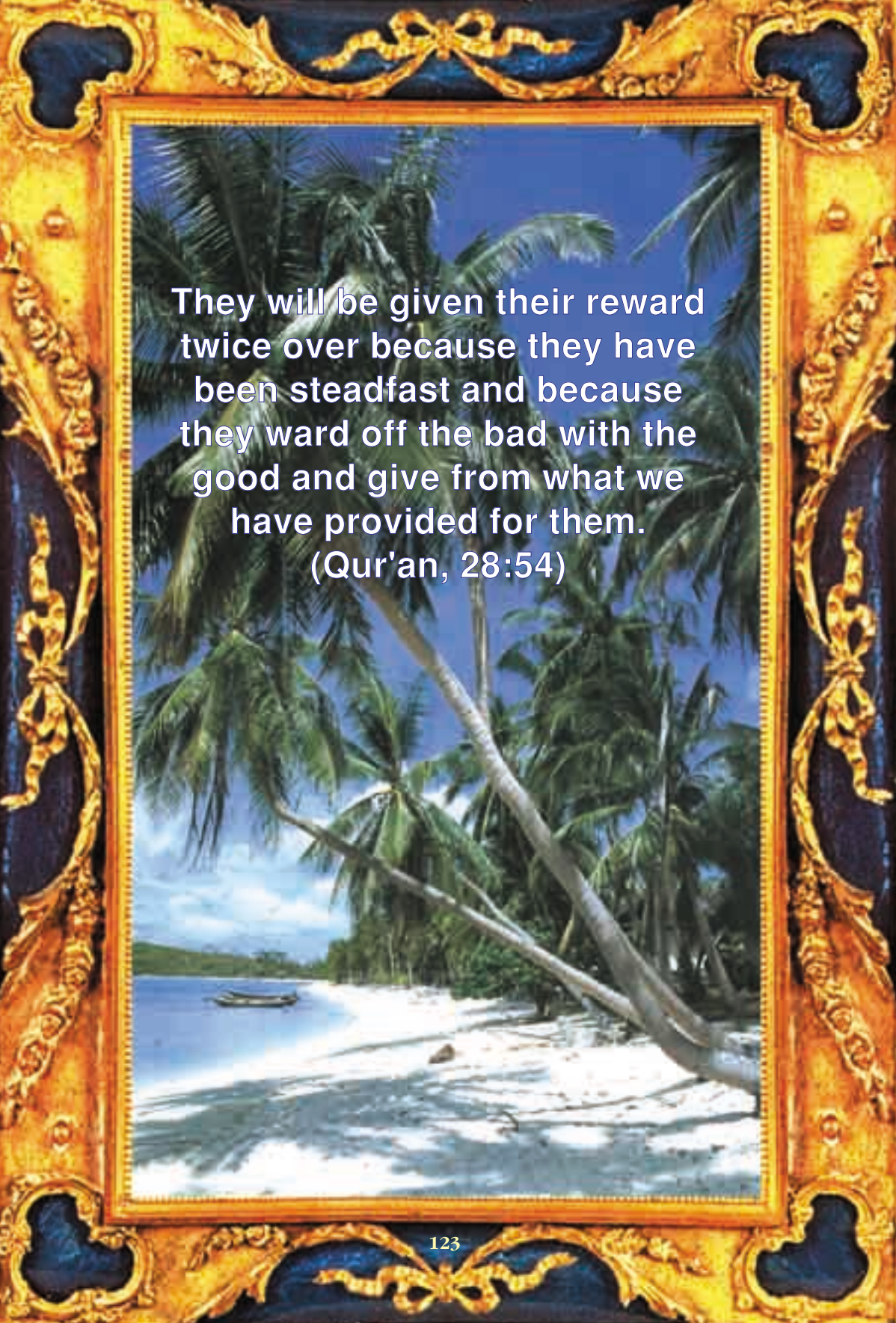
So the people asked him, saying, "What shall we do then?" He answered and said to them, "He who has two tunics, let him give to him who has none; and he who has food, let him do likewise." Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than what is appointed for you." Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages." (Luke 3, 10-14)

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord, that He said, "It is more blessed to give than to receive." (Acts 20, 35)

Or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (Romans 12, 7-8)

For this is the will of God, that by doing good you may put to silence the ignorance of foolish men - as free, yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear God… (1 Peter 2, 15-17)

For "He who would love life and see good days, let him


They will be given their reward twice over because they have been steadfast and because they ward off the bad with the good and give from what we have provided for them.
(Qur'an, 28:54)

refrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil." (1 Peter 3, 10-12)

AVOIDING EVIL AND ADVOCATING PEACE

Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. (James 4, 1-4)

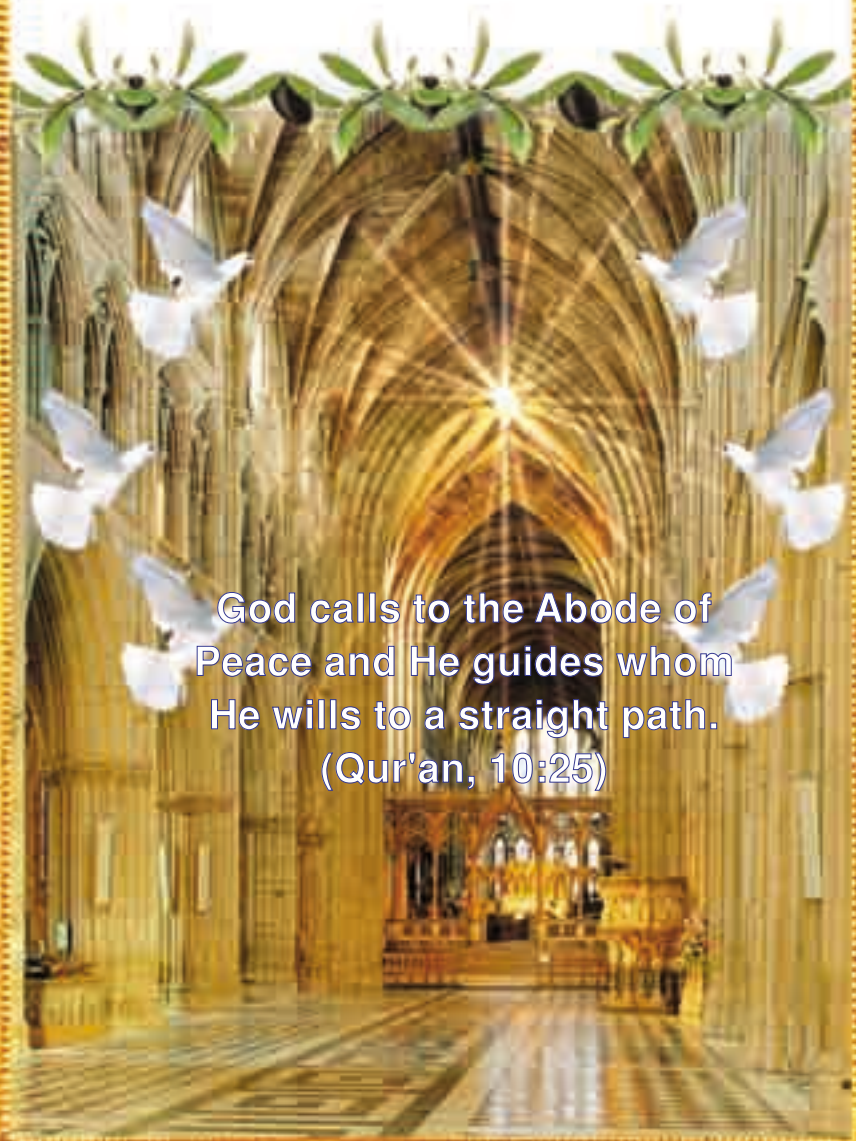
Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tender hearted, forgiving one another, just as God forgave you. (Ephesians 4, 31-32)

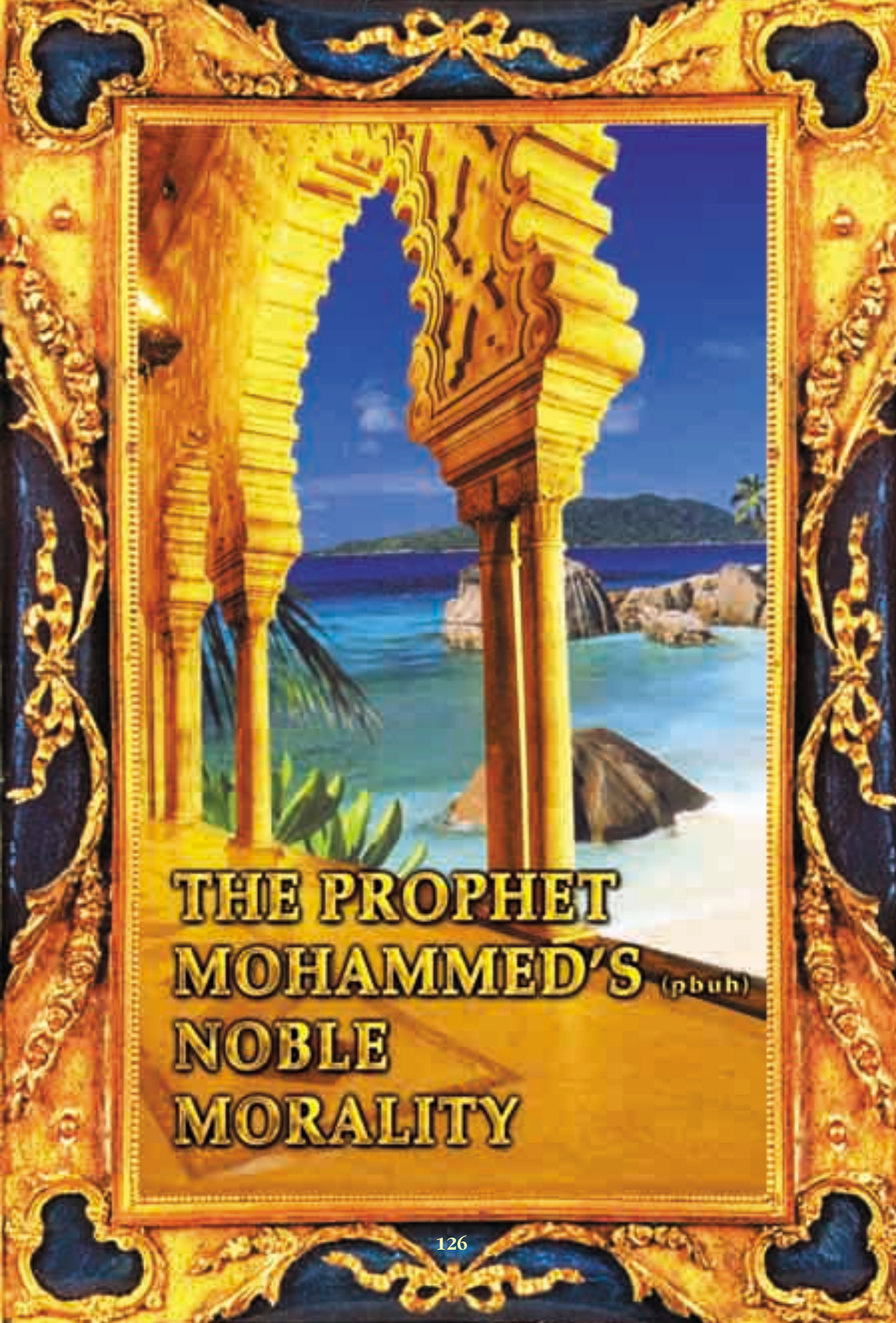
"Blessed are the peacemakers..." (Matthew 5, 9)

If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves... for it is written, "Vengeance is Mine, I will repay," says the Lord. Therefore "If your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will

heap coals of fire on his head." (Romans 12, 18-20)

Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. (Luke 17, 3)




THE PROPHET
MOHAMMED'S (pbuh)
NOBLE
MORALITY

Our earlier chapters concentrated on the physical and spiritual damage that terrorism inflicts, and cited how conveying the morality of religion on the level of ideas is the most important step in the cultural struggle against terrorism. Explaining the features of proper morality described in the Old and New Testaments and the Qur'an—love, compassion, tolerance and moderation—is the only way to do away with terrorism's endless bloodshed. In particular, the solution to terrorism in the name of religion in particular lies in religion being correctly explained—in other words in understanding the model of morality we discussed earlier. Whatever model people take for themselves must be a source they can regard as a guide. That source is the Qur'an; the model is the life of our Prophet (may God bless him and grant him peace). This chapter examines his life in the light of the Qur'an's verses and the *hadiths*—his teachings and sayings.

At every moment, our Prophet (may God bless him and grant him peace) displayed a morality that was pleasing to God and lived in the most perfect manner. Any society that model itself on the exemplary messengers of God will provide a most significant obstacle to social evils such as terrorism, which will be unable to survive in such an environment. Terrorists lack any concept of human love. Aggressive, uncompromising, intolerant, incapable of entering a dialogue with those who think differently, seeing no value in others' ideas, they try to resolve every argument through violence. In any social morality built on love and tolerance, they can never achieve their aims.

OUR PROPHET
(may God bless him and grant him peace)
WAS A MAN OF TOLERANCE AND LOVE

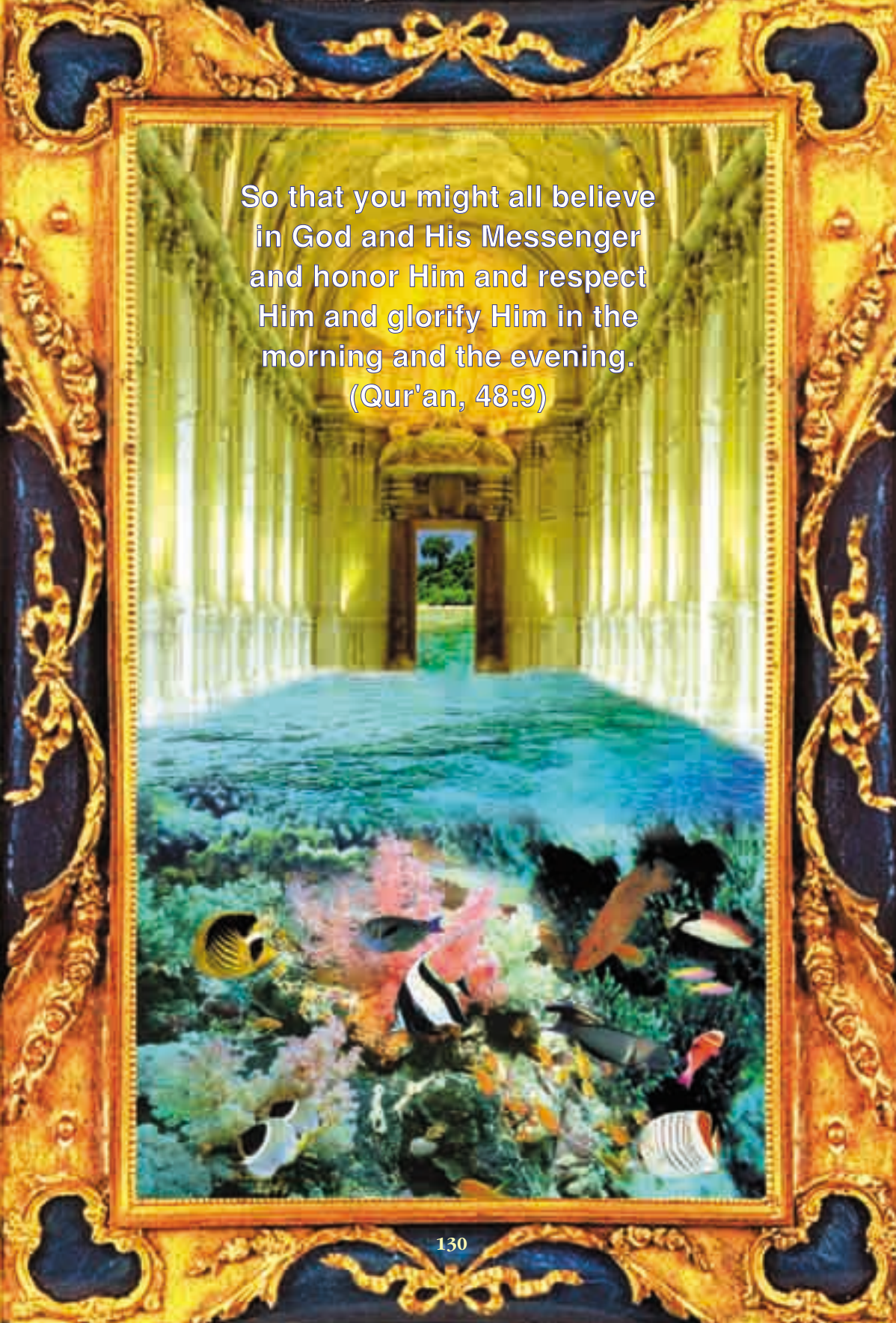
In the time of the Prophet Mohammed (may God bless him and grant him peace), Arabia was home to communities of different religions, cultures and ideas. Jews, Christians, Sabians, Zoroastrians and idol worshippers all lived side by side, together with many different tribes hostile to each other. Yet no matter what their tribe or beliefs, our Prophet (may God bless him and grant him peace) called people to religion with affection, patience, tolerance and love. The Qur'an (3:19) describes his pleasing attitude to those around him:

It is a mercy from God that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. So pardon them and ask forgiveness for them...

As pointed out earlier, the Qur'an reveals that no one should be pressured to embrace Islam. Muslims are charged only with explaining the religion of God. No one can force anyone else to believe or worship. Only by the will of God can another find the true path and come to believe. Our Prophet (may God bless him and grant him peace) always scrupulously abided by that prohibition and stated frequently that a man could live by religion only when, in his heart, he really wanted to. God told our Prophet (may God bless him and grant him peace) in one holy verse (50:45) how he should behave towards those around him:

We know best what they say. You are not a dictator over


O Prophet! We have sent
you as a witness, and a
bringer of good news and
a warner, and a caller to
God by His permission
and a light-giving lamp.
(Qur'an, 33:45-46)


So that you might all believe
in God and His Messenger
and honor Him and respect
Him and glorify Him in the
morning and the evening.
(Qur'an, 48:9)

them. So remind, with the Qur'an, whoever fears My Threat.

Our Prophet (may God bless him and grant him peace) once told the faithful, "I have been sent to show mercy."[25] The key to his noble morality is also described in these terms:

Those who have mercy will receive the mercy of the Most Merciful.[26]

A great many hadiths concern our Prophet's (may God bless him and grant him peace) compassion, affection and tolerance. For example, he once said, *"Those who show no mercy will be shown no mercy."*[27] Other words of his include:

My Cherisher has ordered me nine things: To reverence Him, externally and internally; to speak true, and with propriety, in prosperity and adversity…[28]

I swear by whom my soul is in his hand, you will not enter paradise until you believe, and you will not believe until you love each other. Do you want me to guide you to something which if you practice, you will love each other? Spread greeting with peace among of you.[29]

In his collection of information from the world of the hadiths, the great Islamic scholar Imam Ghazali sums up our Prophet's (may God bless him and grant him peace) attitude to those around him in these terms:

... Everyone thought that the Prophet (may God bless him and grant him peace) honored him more. Whoever came to him could see his face.

... He used to call his companions by their surnames with honor and he used to give one surname who had no surname.

... He was very affectionate and kind in dealing with the people.

... Nobody could speak loudly in his assembly.[30]

Our Prophet's (may God bless him and grant him peace) love of his fellow man, his consideration and affection, tied those around him and encouraged them to believe. His superior example of morality is one that all Muslims should dwell on. One verse (9: 128) describes the features of our Prophet (may God bless him and grant him peace) that set an example to all mankind:

A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers.

Love and affection, tolerance and compassion are common traits of the messengers whom God has sent as leaders to the true path. The Qur'an states that the other prophets have been honored with "loving sensitivity" and gives the Prophet John (peace be upon him), to whom He gave wisdom, as an example in this regard to all mankind. Verse 19:13 describes that holy personage in these terms:

... and tenderness and purity from Us – he was conscientious.

OUR PROPHET'S
(may God bless him and grant him peace)
GENTLE CONSIDERATION

Our Prophet (may God bless him and grant him peace) was in constant contact with all sections of society and spoke to everyone, from those at the very pinnacle of power to prisoners

of war, children and orphans. With people of all different social standings, lifestyles, natures and customs, he established positive dialogues, winning their affection and treating them all with kind patience and pleasant understanding.

As reported by those companions who were close to him, our Prophet (may God bless him and grant him peace) was "most kind, morally above reproach, graceful, amiable and considerate." His words, "*I have been sent to perfect good qualities of character*"[31] are an expression of his high nature. Aisha, who knew him very well, described his pleasant morality in the following words: "The Prophet's (may God bless him and grant him peace) nature was the Qur'an."[32]

Anas, who was brought up in the Prophet's (may God bless him and grant him peace) house and served him for years, describes his courtesy in these terms:

> *God's Messenger* (may God bless him and grant him peace), *when he shook hands with anyone, he did not withdraw his hands till the other man withdrew his. Similarly, he did not turn away his face from anyone till that man turned his face to the other side. And he was never seen to put forward his knees in front of one with whom he was sitting.*[33]
>
> *Whenever one spoke to him the other would keep quiet and listen till he would finish.*[34]
>
> *Anas bin Malik ("may Allah be pleased with him") says, 'I remained in the service of the Rasulullah (saas) for ten years. He never once spoke me a word of contempt. When I did something, he never asked me. "Why did you do so?" When I did not do a certain task, he never asked me why I did not do it.*[35]
>
> Throughout his life, our Prophet (may God bless him and



grant him peace) educated thousands. Through his influence, people who knew nothing about religion came to be considerate, willing to make sacrifices, have a pleasing attitude and possess a superior morality. Even now, centuries after his death, Our Prophet (may God bless him and grant him peace) remains the very best guide and teacher, whose words and morality continue to inspire billions.

OUR PROPHET
(may God bless him and grant him peace)
ADVISED THE FAITHFUL TO BE FULL OF LOVE

Our Prophet (may God bless him and grant him peace) declared it was particularly important for the faithful to love one another with sincere affection, taking no account of personal interests, and never to harbor negative emotions like hatred, anger or jealousy.

In the Qur'an (42:23), God commands His Prophet (may God bless him and grant him peace) to say the following:

That is the good news which God gives to His servants who believe and do right actions. Say: "I do not ask you for any wage for this–except for you to love your near of kin. If anyone does a good action, We will increase the good of it for him. God is Ever-Forgiving, Ever-Thankful."

Some hadiths regarding the Prophet's (may God bless him and grant him peace) affection, friendship and brotherhood read:

A believer loves for others what he loves for himself.[36]

God's Apostle (saas) used to accept gifts and used to give something in return. [37]

He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odor. 38

Don't hate one another, don't envy one another don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of God are brethren to one another.[39]

The habits of earlier generations have attacked you–envy and hatred. Hatred is shaving. You will not enter Paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you.[40]

The strong man is not the one who is strong in wrestling, but the one who controls himself in anger.[41]

Beware of envy, for envy devours good [deeds] as fire devours firewood.[42]

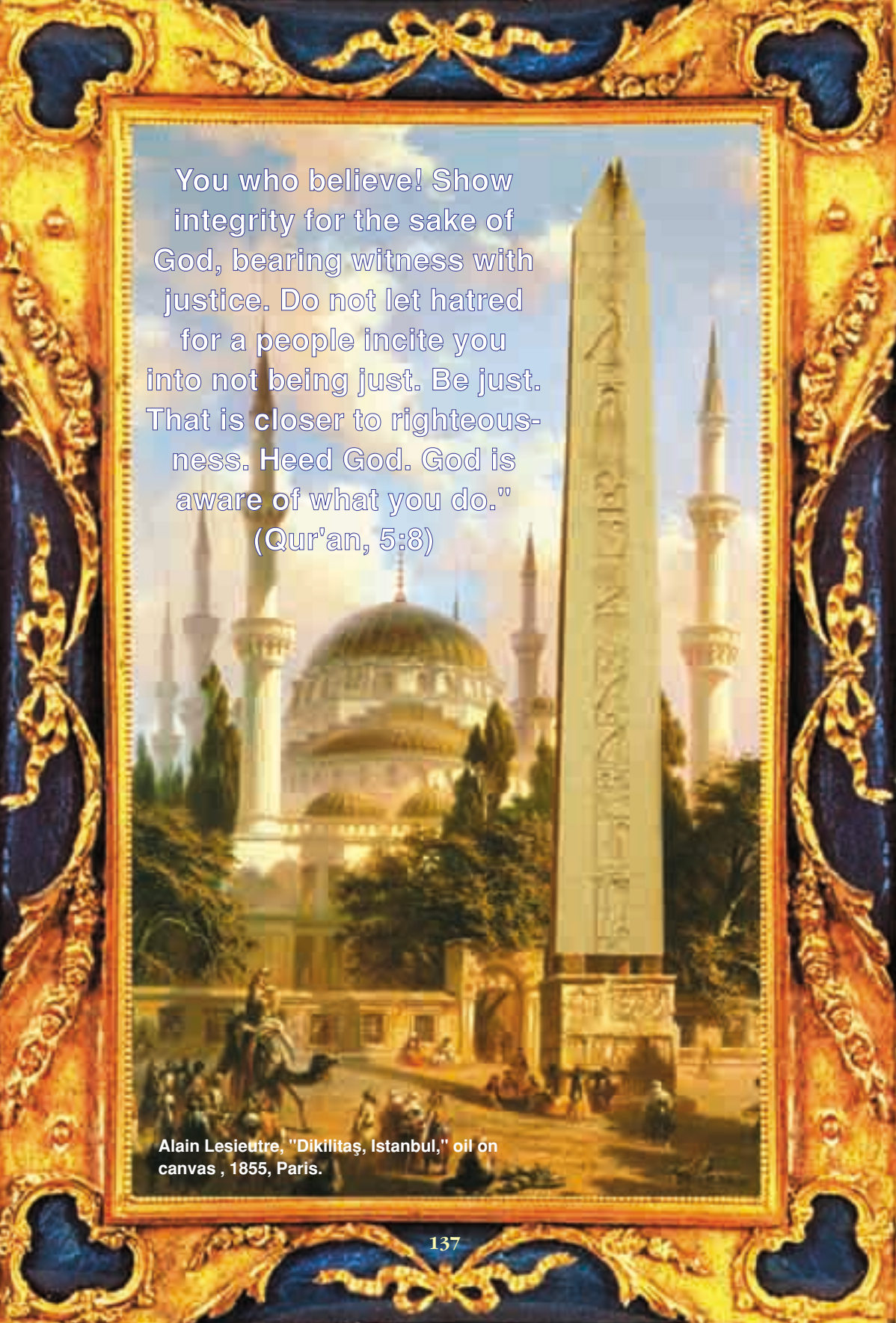
Muslims are brothers to one another. They should neither cheat, lie, nor humiliate each other.[43]

OUR PROPHET
(may God bless him and grant him peace)
COMMANDED JUSTICE

With the rules he gave to the Muslims; with his just and tolerant attitude towards other religions, languages, races and tribes; and in his equal treatment of everybody, rich and poor, our Prophet Mohammed (may God bless him and grant him peace) is a great example to all of mankind. In one verse (5:42), God tells him "But if you do judge, judge between them justly. God loves the just." The Prophet (may God bless him and grant him peace) never made the slightest concession on that justice, not even under the most difficult conditions.

Many incidents from his life bear witness to the Prophet's (may God bless him and grant him peace) exemplary attitude. In the land where he lived, a variety of religions, races and tribes all lived together. These communities found it very difficult to live together in peace and security, much less restrain those who wanted to sow dissent. However, our Prophet's (may God bless him and grant him peace) justice was a source of peace and security, as much for these non-believers as it was for Muslims. During his lifetime, everyone on the Arabian Peninsula— Christian, Jew, or pagan—was treated justly, with no discrimination.

Our Prophet's (may God bless him and grant him peace) pleasing attitude, in conformity with the Qur'an, sets an example for those of different religions and shows how they should behave to one another. His justice brought about compromise between people of different races. In many of his addresses, even in his Farewell Sermon, he made it known that no one's



Alain Lesieutre, "Dikilitaş, Istanbul," oil on canvas , 1855, Paris.

race or class endowed him with any superiority. This lay only in godliness, as God has revealed in the Qur'an (49:13). Other hadiths on this subject say:

> *You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors.*[44]
>
> *These genealogies of yours are not a reason to revile anyone. You are all children of Adam. No one has any superiority over another, except in religion and taqwa [godliness].*[45]

OUR PROPHET
(may God bless him and grant him peace)
ALWAYS FAVORED PEACE

Our Prophet (may God bless him and grant him peace) never desired war but over the years, made great efforts to spread Islam by peaceful means. He was patient in the face of heavy assaults and pressure, except when dealing with such pressure became imperative, he did give permission for war, in the light of a revelation from God. He never declared war so



long as there was still the slightest possibility of peace, and as long as an enemy's attacks and pressure represented no mortal danger.

During our Prophet's (may God bless him and grant him peace) lifetime, the Mu'tah Expedition was the bloodiest and most difficult waged by the Muslims. He appointed Zayd ibn Harithah to command the army, and admonished the troops:

> *Wage war in the name of God, on the path of God, against those who deny God. Engage in no treachery. Do not cut off ears and noses and other parts of the body. Do not kill women and children, the elderly, and men of religion in their places of worship. Do not cut down date and other trees, and do not tear down buildings.*[46]

Based on the prophetic orders on war, the following principles, which may be called "The Islamic Principles of Combat", are outlined by Muslim scholars:

1. War is to be waged only with those who encourage and engage in it.

2. Priests in churches, children, women, and the elderly must never be harmed.

3. Sown fields must not be damaged.

4. Treaties and agreements must not be broken.

5. Animals must not be harmed.

6. There must be no cruelty and torture.

7. Towns must not be destroyed.[47]

The Treaty of Medina, signed by our Prophet (may God bless him and grant him peace) and the Jewish and polytheist communities in the city, was also an important example of justice and mutual respect between different communities. The

treaty, drawn up to establish a kind of constitution between communities of different beliefs and allowing each one to observe its own principles, brought peace to those who for years had been hostile to one another. One of its most striking features was how it enshrined freedom of belief. The article on that subject reads:

> *The Jews of Banu 'Awf are one nation with the Muslims; the Jews have their religion, and the Muslims have theirs…*[48]

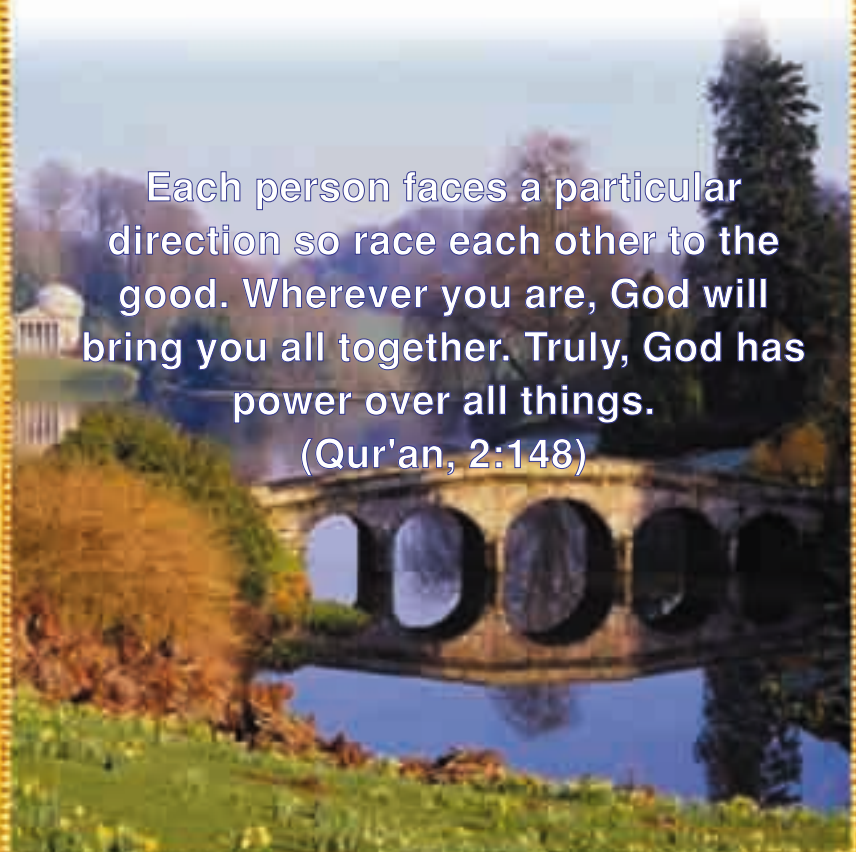
Article 16 of the Treaty of Medina reads, *"The Jew who follows us is surely entitled to our support and the same equal rights as any one of us. He shall not be wronged nor his enemy be assisted."*[49] The Prophet's (may God bless him and grant him peace) successors stayed loyal to that rule he agreed to, extending it even to Berbers, Buddhists, Hindu Brahmans and those of other beliefs.

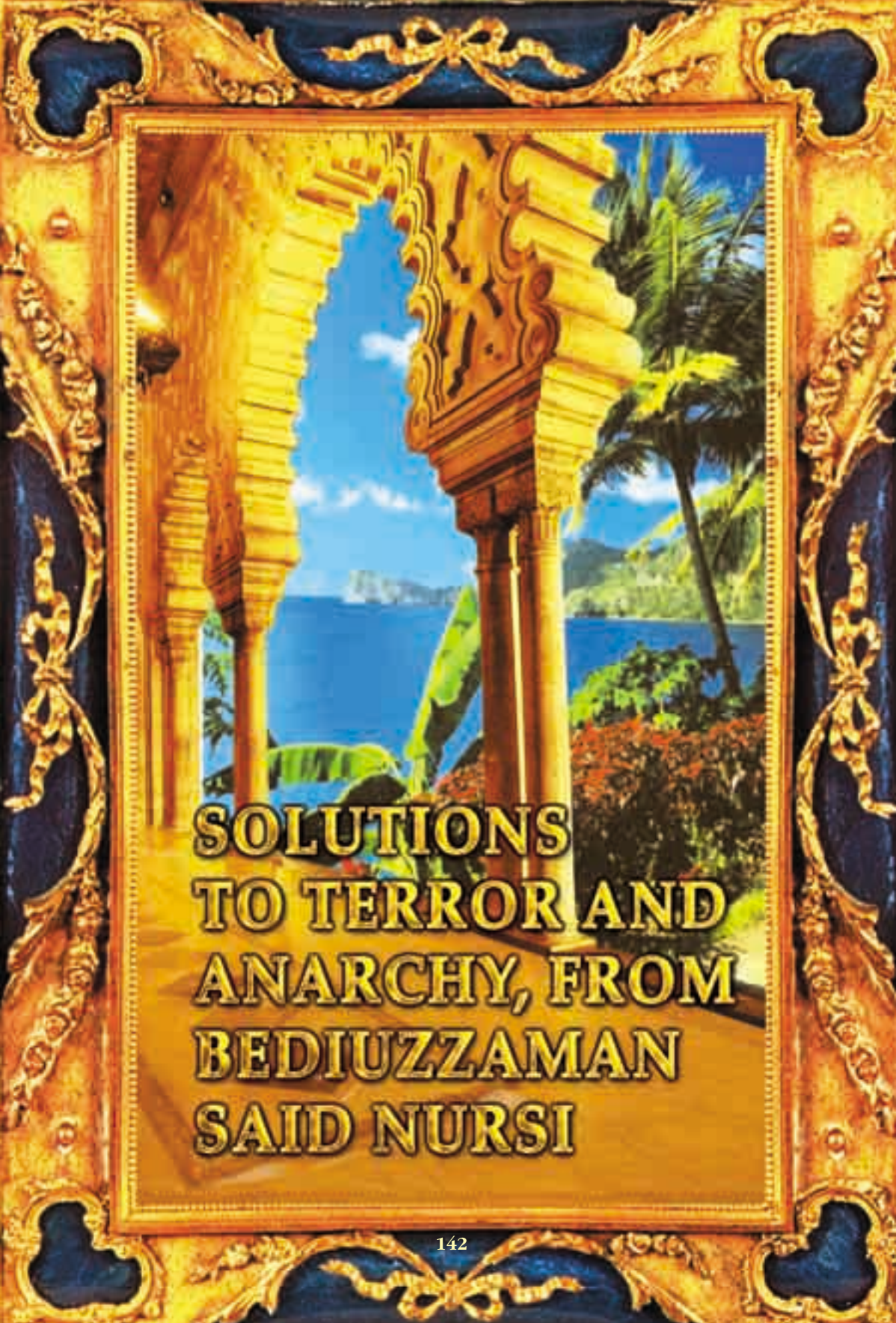
One reason why the time of the Prophet (may God bless him and grant him peace) was blessed with peace and security was his position of justice, so in line with the morality of the Qur'an. Foreign writers, too, have been impressed by his superior character and praise our Prophet's (may God bless him and grant him peace) morality in their works. In *The Genuine Islam*, George Bernard Shaw described these superior traits:

> I have always held the religion of Mohammed in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him ... he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the mod-

ern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness...[50]

In our own time as well, abiding by the Qur'an's morality is the only answer to all the conflicts, fighting, and instability of the world. Like our Prophet (may God bless him and grant him peace), never we should depart from the path of justice, and should always respect the rights of different communities and individuals, whatever their beliefs and identities may be.




SOLUTIONS
TO TERROR AND
ANARCHY, FROM
BEDIUZZAMAN
SAID NURSI

Throughout history, there have been periods when the scourges of terror and anarchy have intensified, posing a threat to entire populations. Numerous solutions have been proposed. One of those who stressed the importance of an all-out struggle against terror and anarchy was the great Turkish Islamic scholar, Bediuzzaman Said Nursi (1877-1960). He said that the first thing people must do is spread the morality of the Qur'an; to that end, he made a number of recommendations.

At the time Bediuzzaman lived, the world was going through radical changes. The First World War had a particularly impact on his life. During the War, he had led the Ottoman militia forces on the Caucasian Front against the invading Russians for which he was later awarded a War Medal. He was taken prisoner in March 1916 and was held in Russia for two years. In early 1918, he escaped from prison and made his way back to Istanbul via Warsaw, Berlin and Vienna.

Thus he had a front-row seat to witness the collapse of the Ottoman Empire and the establishment of the Turkish Republic. He also saw the Russian Revolution bring Communism to power, the conflict between the great European powers, and the difficulties that both World Wars inflicted on the Turkish Republic. As can be seen in his writings, he made a detailed analysis of all these events, evaluating all political developments in the light of the verses of the Qur'an. Always he emphasized how any society that turns its back on religion will suffer great damage; and that only if Muslims joined forces, could they enjoy great success against atheist ideologies.

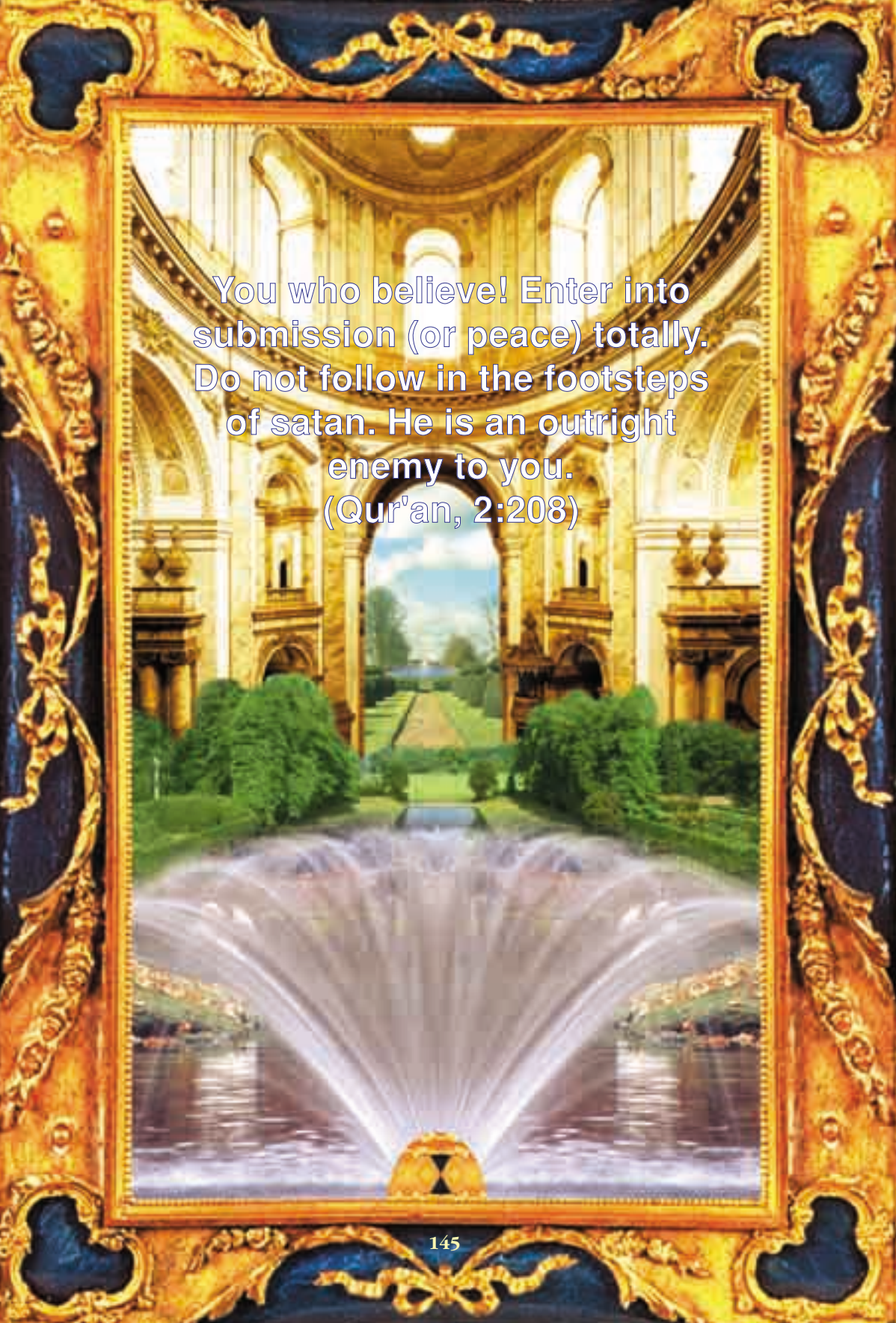
Bediuzzaman knew that terror and anarchy would emerge in his own time, and afterwards. He therefore tried to alert people to a number of possible solutions for these terrible problems. In his words, "... Religion fiercely condemns strife and anarchy. Anarchy recognizes no rights. It turns human morality and the works of civilization into the morality of animals,"[51] This was the best possible expression of Islam's views on terror and violence, which Bediuzzaman spent his life expounding. As he once said, "Patience and endurance to put a stop to anarchy and maintain public order are necessary, with all sincerity in the service of the faith. I am therefore perfectly content to sacrifice my repute to that end."[52] He stated that in the fight against anarchy and terror—a fight that required patience and endurance—believers bore a great responsibility.

His experience and guiding words are of great value today. We should carefully consider every statement made by this worthy individual, who spent his life trying to build a world of love and wisdom, based on the morality of the Qur'an.

ONLY BY LOVE, BEDIUZZAMAN ALWAYS SAID, COULD TERRORISM BE OVERCOME

The most noteworthy aspect of his statements is the importance he attaches to human love and life, inspired by the morality of the Qur'an. As he once said,

> The true lesson from the Qur'an is this: If there are ten monsters and one innocent person in a house... is it permissible to burn that house... even though the morality of the Qur'an forbids such a thing... [to] ruin ten innocent


You who believe! Enter into
submission (or peace) totally.
Do not follow in the footsteps
of satan. He is an outright
enemy to you.
(Qur'an, 2:208)

> people for the sake of one monster? Would not burning that house down be the greatest possible cruelty and betrayal? ... the morality of the Qur'an forbids the endangering of the lives or the harming of the 90 percent of innocent people for the sake of the ten percent of monsters who threaten security. We must be aware that we are bound by religion to preserve security and abide by that lesson from the Qur'an...[53]

In these words, Bediuzzaman revealed the great importance of human life, that every possible sacrifice should be made to save the life of just one individual, that doing the opposite means committing great cruelty. Muslims should work to establish peace and security. Because that responsibility is a command from God, believers use all means at their disposal to help spread the morality of religion. Where terror and anarchy become terrible scourges, an environment in which Islamic morality is lived resembles heaven. Bediuzzaman said as much in a number of statements:

> If a Muslim departs from the Muslim community, he turns from the religion and becomes an anarchist and has a poisonous effect on society. Because anarchy recognizes no rights, and turns the proper nature of mankind into the morality of savage animals.[54]

> A true Muslim, a sincere believer, never supports anarchy and wickedness... the religion fiercely condemns strife and anarchy. Because anarchy recognizes no rights, and turns the proper nature of mankind and the works of civilization into the morality of savage animals.[55]



Bediuzzaman Said Nursi

He made it clear that conveying the morality of religion would open up a great dialogue, even in the hearts of the intolerant, the uncompromising and aggressive. The love of God would keep people from all forms of tyranny. He stressed that every Muslim's duty is to relate the beauties of religion and the truths of the Qur'an, so as to bring that love into peoples' hearts. Bediuzzaman once stressed that his *Risale-i Nur* ("Letters of Light", a collection of all his writings) fulfilled that function:

> Yes, the *Risale-i Nur* and faith based on truth and proof and the truths of the Qur'an, explains and elucidates matters in a manner appropriate to the times and in such a way that the community can accept them, has led to millions of people examining faith and belief, awoken Islamic love and dialogue in their souls, and built a spiritual wall against atheism and immorality, the signs of anarchy. Yes, the union of the sacred ideal and purpose form an invincible force, an impassable wall, a spiritual power in peoples' souls, hearts and minds.[56]

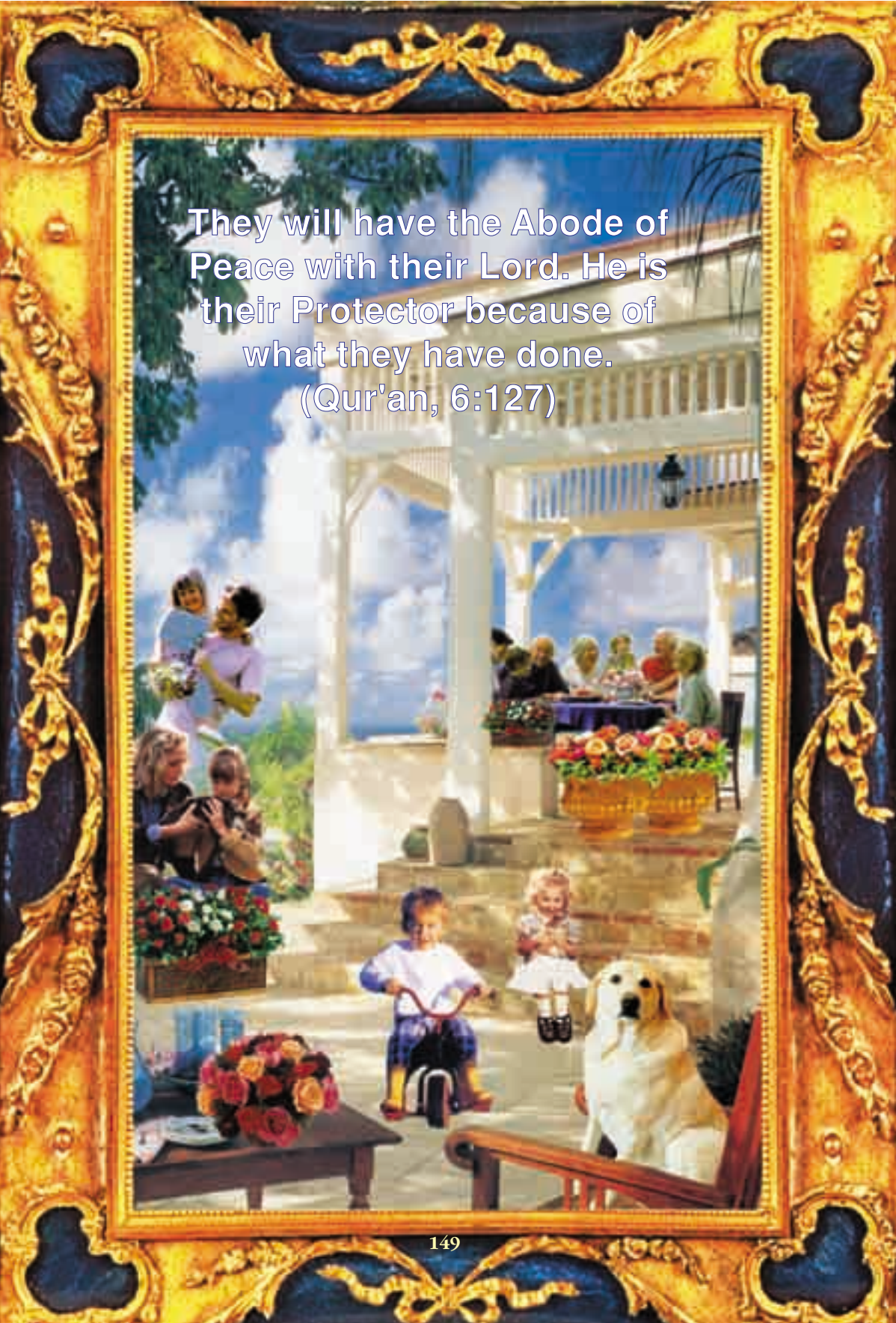
THE IMPORTANCE OF QUR'ANIC MORALITY IN THE CASE AGAINST TERROR

At every opportunity, Bediuzzaman reminded people that in the fight against terror and anarchy, the most important weapon was the spread of religious morality. As he commented,

> Towns are also households for their inhabitants. If belief in the hereafter does not govern the members of that large family, vices like malice, self-interest, false pretences, selfishness, artificiality, hypocrisy, bribery, and deception will dominate--displacing sincerity, cordiality, virtue, zeal, self-sacrifice, seeking God's pleasure and the reward of the hereafter, which are the bases of good conduct and morality. Anarchy and savagery will govern under the superficial order and humanity, poisoning the life of the town. Children will become troublemakers, the youth will take to drink, the strong will embark on oppression, and the elderly start to weep.[57]

In societies that turn their back on religion, deceit, oppression, anarchy, violence and terror emerge. Virtues like cooperation, sacrifice and honesty go by the board. People think only of their own self-interests, desiring only their own comforts and working only for themselves. Yet when a society lives by religion, then cooperation, friendship and brotherhood prevail. Later in this same statement, Bediuzzaman gives examples of the advantages that religious morality can bring to family and social life:

> By analogy, the country is also a household, and the fatherland, the home of the national family. If belief in the hereafter rules, then true respect, earnest compassion, disinterested love, mutual assistance, honest service and social relations, unhypocritical charity, virtue, modest greatness, and excellence will all start to develop. It says to the children, "Give up messing around; there is Paradise to be won!" and teaches them self-control


They will have the Abode of Peace with their Lord. He is their Protector because of what they have done. (Qur'an, 6:127)

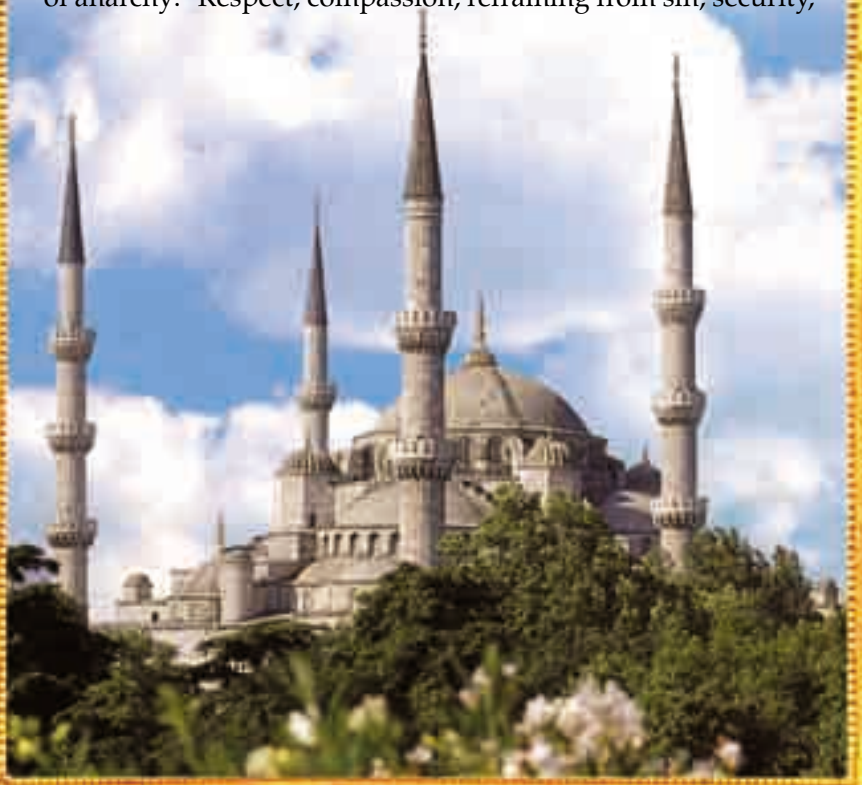
through instruction in the Qur'an. It says to the youth, "There is Hell-fire; give up your drunkenness!" and brings them to their senses. To the oppressor, it says, "There is severe torment; you will receive a blow!" and makes them bow to justice. To the elderly it says, "Awaiting you in the hereafter is everlasting happiness, far greater than all the happiness you have lost here, and immortal youth; try to win them!" It turns their tears into laughter. It shows its favorable effects in every group, particular and universal, and illuminates them. Sociologists and moralists, who are concerned with the social life of mankind, should take special note. If the rest of the thousands of benefits and advantages of belief in the hereafter are compared with the five or six we have alluded to, it will be understood that only belief is the means of happiness in this world and the next, and in the lives of both.[58]

As these examples suggest, once people live by religious morality, it's easy to advise them, forbid them to commit evil, and turn them to the true path. Bediuzzaman often said that terror and anarchy could be destroyed only if people live by the morality of the Qur'an—commanding love, tolerance, peace, forgiveness, affection and compassion; standing against all forms of evil and wickedness. These words of his call on Muslims to embrace the truths of the Qur'an, again emphasizing that only prevailing religion can end anarchy in the world:

> The only solution to the ruin and destruction caused by anarchy, which menaces and has wreaked terrible calamities on mankind, is the eternal and timeless truths of a sacred and divine religion.[59]

Bediuzzaman frequently stressed that the morality of the Qur'an, and its interpretation in the *Risale-i Nur* made a great contribution in eliminating terror and anarchy, and would continue to do so in future. Every effort to explain Qur'anic morality and invite people to the path of true Islam helps fulfill that duty and plays an important role in the struggle against terrorism. Bediuzzaman drew attention to the importance of that: "The *Risale-i Nur* definitely has no connection with politics. But since it has smashed absolute disbelief, it destroys and repulses anarchy, which underlies absolute disbelief, and absolute despotism, which overlies it."[60]

In another statement, he sets out some essentials to get rid of anarchy: "Respect, compassion, refraining from sin, security,



the giving up of lawlessness and being obedient to authority."[61] Later in the same statement, he describes how the *Risale-i Nur* fulfills the duties they have taken on:

> When the Risale-i Nur looks to the life of society, it establishes and strengthens these five principles in a powerful and sacred fashion and preserves the cornerstone of public order... Over the last twenty years, the "Risale-i Nur" has made one hundred thousand people into harmless, beneficial members of this nation and country.[62]

ART, WISDOM AND UNANIMITY OF PURPOSE

In his works, Bediuzzaman Said Nursi offers a detailed description of the form that struggle against terror, atheism, anarchy and the problems of the Islamic World should take: "Our enemies are ignorance, poverty and inner conflict. We shall fight these three foes with the weapons of wisdom, skill and unanimity of purpose."[63] These vital words draw attention to three grave dangers: ignorance, poverty and conflict.

It's essential to warn the public against the first of these, ignorance. In today's Islamic world, the great majority has some a knowledge of religion and belief in God. Yet seldom does that same majority deeply examine religion and spiritual values. Because their knowledge is generally superficial and picked up secondhand, it's impossible for them to translate religion's proper morality to be, in its true sense, into life. It's essential, therefore, to do away with that lack of knowledge.

The poverty of the Muslim world is the second danger Bediuzzaman cites. The poverty prevents people from having

a proper education and thus feeds ignorance. It also makes Muslims feel weak and thus feeds both frustration and radicalization. The third danger is the inner conflict over so many issues in the Muslim world. When parties can reach no agreement on basic values, their debate over ideas usually degenerates into hostilities, conflicts and even civil wars. Tolerance and mutual respect are not only inter-civilizational but also intra-civilizational necessities.

But the truth is, a constructive attitude can resolve these problems and conflicts. The paths of reason and conscience are one and the same. For that reason, truth needs to be stated openly, in the face of the chaos and strife that conflict brings with it. Against these three dangers, Bediuzzaman also stressed the measures to be taken.

The first of these, art, occupies an important place and means several things: First, that people should be taught to understand beauty and aesthetics. These blessings from God will turn human souls away from brute force. Knowing that art is a blessing from God, and giving thanks for it, increases peoples' spiritual depth. For that reason, it's most important to show the full beauty of the God's art all around us. Artists should act in that knowledge, and the devout need to turn to art with that same awareness. Every explanation of the morality of religion must bear artistic values in mind. It's highly important to demonstrate the devout's superior artistic understanding in all written works, with colored pictures, simple and clear language, and high-quality printing.

Wisdom embodied in the written word is equally a form of art. The words employed, the examples used, and the strik-

ing, effective means of expression all make a very important impressions on the reader. When it comes to explaining the beauties of religion, simple means of expression—as opposed to unclear, confusing and abstruse methods—make it much easier to grasp the truth and understand it.

The "wisdom" Bediuzzaman refers to means the possession of knowledge. Muslims need to be the masters of knowledge in the age in which they live. That, of cource includes science and social sciences. Because a Muslim is an earthly representative of the religion that God has chosen for Man, he needs to be well versed in the sciences, cultures, thought and technology of his time, as well as being able to employ that knowledge efficiently.

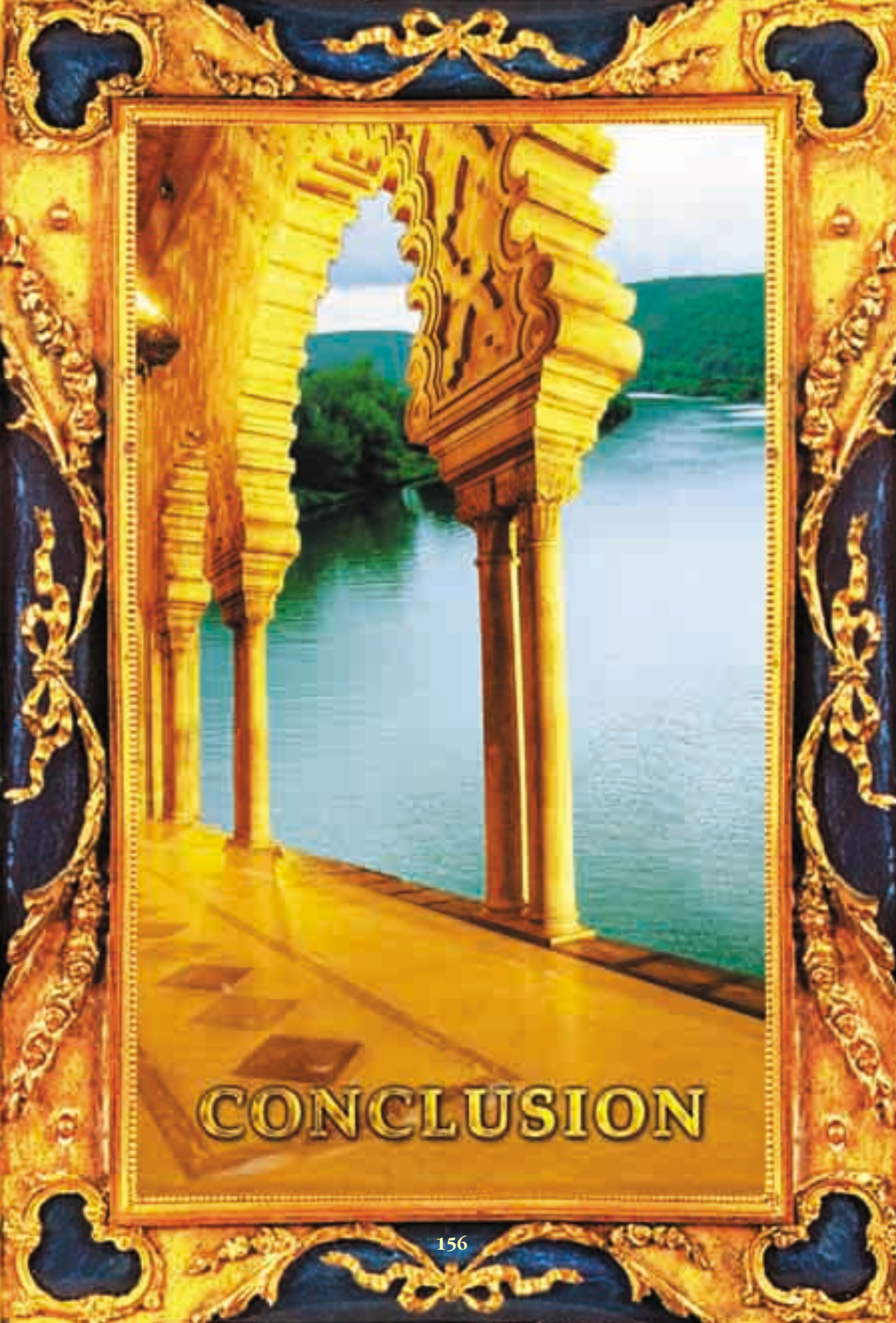
The final method Bediuzzaman recommends, unanimity of purpose, needs to be brought about by every Muslim who wants to achieve security and well being and to see the Islamic world flourish again. History shows that unification and harmony in the Islamic world have always brought success. The golden age of the Prophet (may god bless him and grant him peace) and the first caliphs, the Abbasid Empire, the empire of Saladin, or the Ottoman Empire; all these examples indicate that unification among the Muslims themselves created powerful and victorious, yet fair and tolerant states. In times of turmoil, both Muslims and non-Muslims suffered.

Thus, a revival of the Islamic world is due to the unification of Muslims all around the globe, transcending ethnic, sectarian or social disputes. Once this is achieved, the formation of a political unity — in terms of an Islamic Union — will also be at hand. Such a Union will resolve the disputes both among the

Muslims themselves and among the Muslims and non-Muslims; heal the radical elements in the Islamic world by means of education and persuasion; and establish good relations between the Islamic civilization and other civilizations.

... God makes a metaphor of a good word: A good tree whose roots are firm and whose branches are in heaven? It bears fruit regularly by its Lord's permission. God makes metaphors for people so that hopefully they will be reminded.
(Qur'an, 14:24-25)




CONCLUSION

Unless necessary measures are taken, unless deep-rooted solutions are brought in, the 21st century will continue to be a time of terror and violence, just as the 20th was before it. The ideological fight against terrorism, therefore, must begin started with great and urgency, to include very great numbers of people. This fight will be fought on the level of ideas—between people who believe in the true religious morality, who are loving, forgiving, compassionate and in full possession of their conscience; and those who draw their strength from ignorance, arrogance and violence.

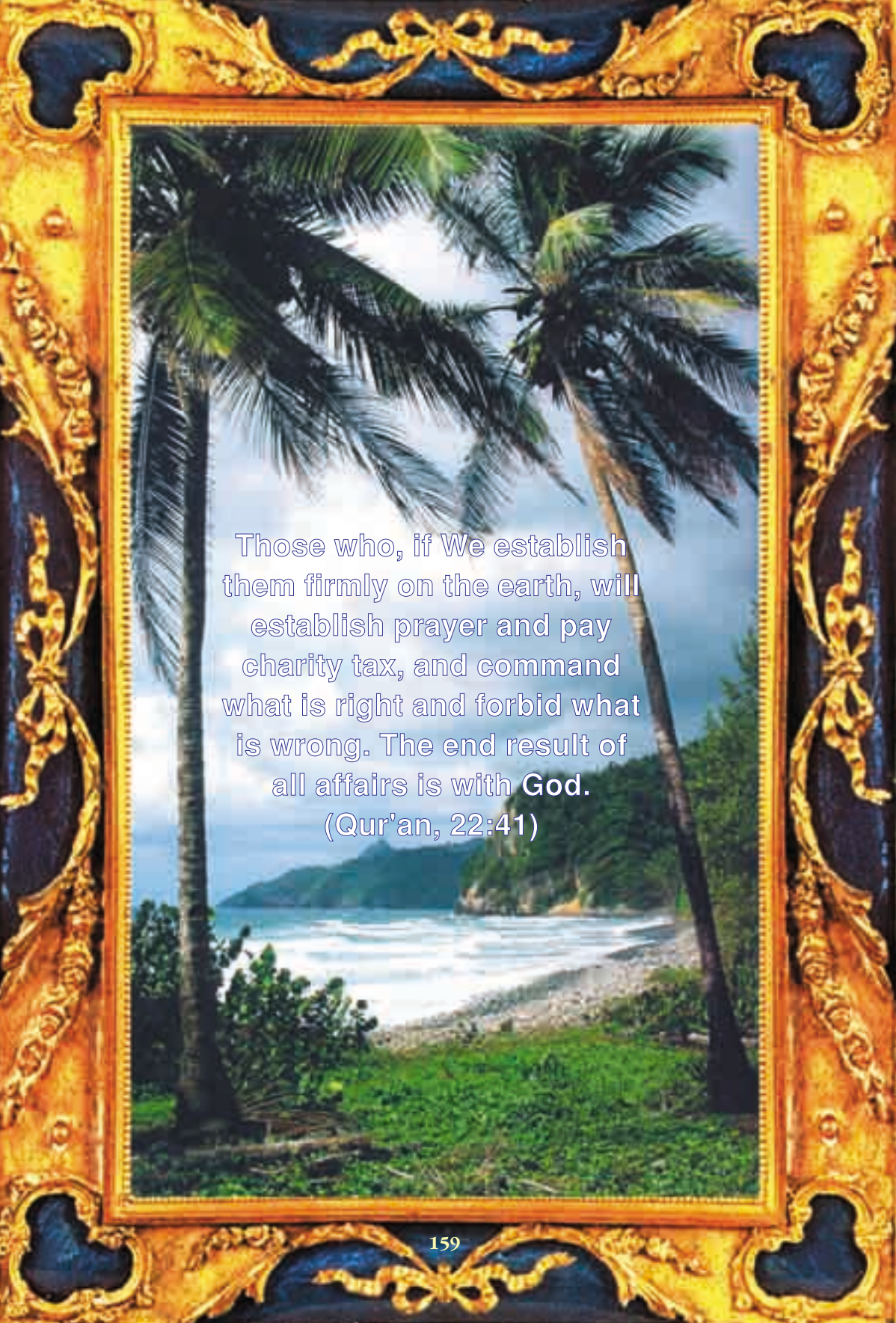
In one holy verse (Surah Hud: 116), our Lord asks, "Would there had been more people with a vestige of good among the generations of those who came before you, who forbade corruption in the earth…" Believers should possess the virtue that God describes in that verse. While terrorists hope to achieve their aims by violence, believers should know that true success can be achieved only by clinging tightly to the religion of God, and acting accordingly. If Jews, Christians, and Muslims join together in that struggle, in a spirit of respect for all beliefs and ideas and, by the will of God, they will enjoy definitive success.

A terrorist may learn by heart all the fundamental sources behind his beliefs. Yet such a person is still unaware of the one evident truth that will bring him happiness and inspiration, both in this world and the next. That's because all his life, he's been educated in radical ideologies, in the context of the idea that life is a battleground in which only the strong survive, where violence and oppression are the only means of survival. Anyone resorting to terrorism, no matter what his religion,

race, or nation, must understand that he's acting under the influence of a misleading philosophy, that in the final analysis stems from materialist and Darwinist thinking, though it sometimes poses as a religious idea.

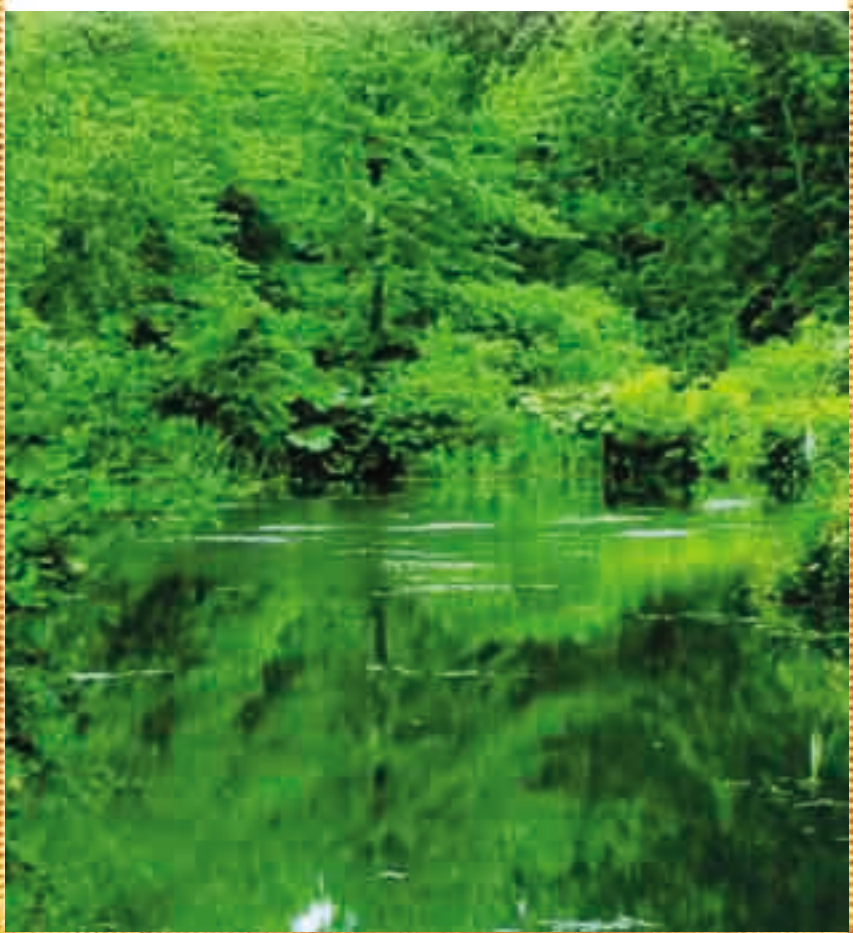
Those who resort to secular terrorism are unaware that God and the hereafter really do exist; that this world is merely a place of trial; and that only those who believe and carry out their religious obligations devoutly will be saved. Those who resort to allegedly "religious" terrorism, are far from understanding God's commandments against mischief and the value of human life, such as that **"... If someone kills another person—unless it is in retaliation for someone else or for causing corruption in the earth—it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind." (Qur'an, 5: 32)**

At this point, a great responsibility falls on all true believers, no matter what their religion. Jews must not ignore Old Testament statements calling mankind to peace and tolerance, and they must call on all other Jews to oppose terrorism — including the state terrorism employed by Israel in the occupied territories. So should Christians call on all other Christians, taking as their guide the morality most pleasing to God. They should also stress that "the war on terror" should not turn into violent revenge, and a peaceful "counter-terrorism" should be preferred, since the Christian faith proclaims that "blessed are the peacemakers". (Matthew, 5: 9) One should not forget that terrorism stems from wrong ideas and the basic struggle against terrorism should be on the level of ideas. Believers must explain that these ideas are wrong both in terms of their theory


Those who, if We establish
them firmly on the earth, will
establish prayer and pay
charity tax, and command
what is right and forbid what
is wrong. The end result of
all affairs is with God.
(Qur'an, 22:41)

and practice. No idea can prevail by means of violence, oppression and cruelty; and despotism can never triumph.

Terrorist ideology is built on sand. Its foundations can easily be swept away by mobilizing a proper education campaign. Sincere believers in all parts of the world can help end the ignorance that breeds terrorism by searching for solutions, writing books and articles, promoting educational activities and disseminating their own cultural heritage.



"Those who do good will have the best and more! Neither dust nor debasement will darken their faces. They are the Companions of the Garden, remaining in it timelessly, for ever. But as for those who have earned bad actions--a bad action will be repaid with one like it. Debasement will darken them. They will have no one to protect them from God. It is as if their faces were covered by dark patches of the night. Those are the Companions of the Fire, remaining in it timelessly, for ever."
(Qur'an, 10:26-27)





THE EVOLUTION MISCONCEPTION

Every detail in this universe points to a superior creation. By contrast, materialism, which seeks to deny the fact of creation in the universe, is nothing but an unscientific fallacy.

Once materialism is invalidated, all other theories based on this philosophy are rendered baseless. Foremost of them is Darwinism, that is, the theory of evolution. This theory, which argues that life originated from inanimate matter through coincidences, has been demolished with the recognition that Allah created the universe. American astrophysicist Hugh Ross explains this as follows:

> Atheism, Darwinism, and virtually all the "isms" emanating from the eighteenth to the twentieth century philosophies are built upon the assumption, the incorrect assumption, that the universe is infinite. The singularity has brought us face to face with the cause – or causer – beyond/behind/before the universe and all that it contains, including life itself.[64]

It is Allah Who created the universe and Who designed it down to its smallest detail. Therefore, it is impossible for the theory of evolution, which holds that living things are but products of chance, to be true.

Unsurprisingly, when we look at the theory of evolution, we see that this theory is denounced by scientific findings. The design in life is extremely complex and striking. In the inanimate world, for instance, we can explore how sensitive are the balances which atoms rest upon, and further, in the animate world, we can observe in what complex designs these atoms were brought together, and how extraordinary are the mechanisms and structures such as proteins, enzymes, and cells, which are manufactured with them.

This extraordinary design in life invalidated Darwinism at the end of the 20th century.

We have dealt with this subject in great detail in some of our other studies, and shall continue to do so. However, we think that, considering its importance, it will be helpful to make a short summary here as well.

THE SCIENTIFIC COLLAPSE OF DARWINISM

Although a doctrine going back as far as ancient Greece, the theory of evolution was advanced extensively in the 19th century. The most important development that made the theory the top topic of the world of science was the book by Charles Darwin titled The Origin of Species published in 1859. In this book, Darwin denied that Allah created different living species on the earth separately. According to Darwin, all living beings had a common ancestor and they diversified over time through small changes.


Charles Darwin

Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "Difficulties of the Theory," the theory was failing in the face of many critical questions.

Darwin invested all his hopes in new scientific discoveries, which he expected to solve the "Difficulties of the Theory." However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties.

The defeat of Darwinism against science can be reviewed under three basic topics:

1) The theory can by no means explain how life originated on the earth.

2) There is no scientific finding showing that the "evolutionary mechanisms" proposed by the theory have any power to evolve at all.

3) The fossil record proves completely the contrary of the suggestions of the theory of evolution.

In this section, we will examine these three basic points in general outlines:

THE FIRST INSURMOUNTABLE STEP: THE ORIGIN OF LIFE

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive

earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions the theory cannot answer. However, first and foremost, of the first step of the alleged evolutionary process it has to be inquired: How did this "first cell" originate?

Since the theory of evolution denies creation and does not accept any kind of supernatural intervention, it maintains that the "first cell" originated coincidentally within the laws of nature, without any design, plan, or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. This, however, is a claim inconsistent with even the most unassailable rules of biology.

"LIFE COMES FROM LIFE"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, the theory asserting that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, worms developing in meat was assumed to be evidence of spontaneous generation. However, only some time later was it understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of lar-



French biologist Louis Pasteur

vae, invisible to the naked eye.

Even in the period when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, which disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said, *"Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."*[65]

Advocates of the theory of evolution resisted the findings of Pasteur for a long time. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

INCONCLUSIVE EFFORTS IN THE TWENTIETH CENTURY

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian

biologist Alexander Oparin. With various theses he advanced in the 1930's, he tried to prove that the cell of a living being could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession: "Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms."[66]

Evolutionist followers of Oparin tried to carry out experiments to solve the problem of the origin of life. The best known of these experiments was carried out by American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, the atmosphere used in the experiment having been very different from real earth conditions.[67]

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.[68]

All the evolutionist efforts put forth throughout the twentieth century to explain the origin of life ended with failure. The geochemist Jeffrey Bada from San Diego Scripps Institute accepts this fact in an article published in *Earth* Magazine in 1998:

> Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?[69]

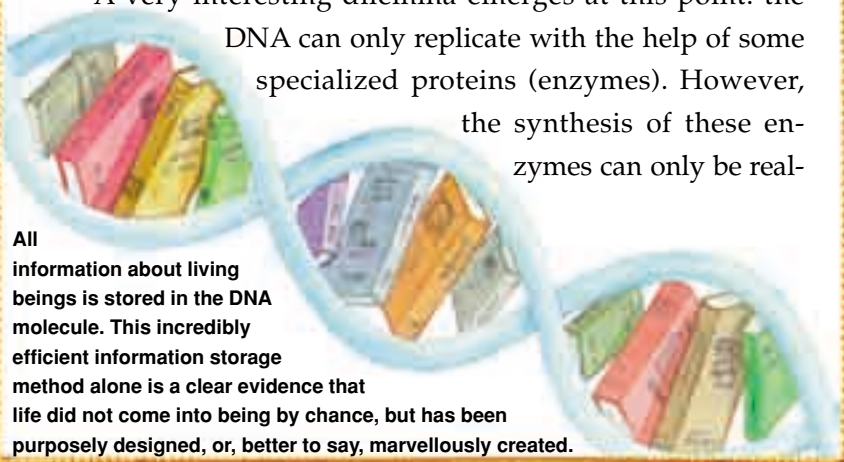
THE COMPLEX STRUCTURE OF LIFE

The primary reason why the theory of evolution ended up in such a big impasse about the origin of life is that even the living organisms deemed the simplest have incredibly complex structures. The cell of a living being is more complex than all of the technological products produced by man. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is practically considered to be impossible.

The DNA molecule, which is located in the nucleus of the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each.

A very interesting dilemma emerges at this point: the DNA can only replicate with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can only be real-



All information about living beings is stored in the DNA molecule. This incredibly efficient information storage method alone is a clear evidence that life did not come into being by chance, but has been purposely designed, or, better to say, marvellously created.

ized by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

> It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means. [70]

No doubt, if it is impossible for life to have originated from natural causes, then it has to be accepted that life was "created" in a supernatural way. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny creation.

IMAGINARY MECHANISMS OF EVOLUTION

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection". The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means Of Natural Selection*…

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer

herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact and had to state this in his book *The Origin of Species*:

> Natural selection can do nothing until favourable individual differences or variations occur.[71]

LAMARCK'S IMPACT

So, how could these "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science in his age. According to the French biologist Lamarck, who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation and these traits, accumulating from one generation to another, caused new species to be formed. For instance, according to Lamarck, giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples, and in his book *The Origin of Species*, for instance, said that some bears going into water to find food transformed themselves into whales over time.[72]

However, the laws of inheritance discovered by Mendel and verified by the science of genetics that flourished in the 20th century, utterly demolished the legend that acquired traits

were passed on to subsequent generations. Thus, natural selection fell out of favour as an evolutionary mechanism.

NEO–DARWINISM AND MUTATIONS

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory", or as it is more commonly known, Neo-Darwinism, at the end of the 1930's. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings because of external factors such as radiation or replication errors, as the "cause of favourable variations" in addition to natural mutation.

Today, the model that stands for evolution in the world is Neo-Darwinism. The theory maintains that millions of living beings present on the earth formed as a result of a process whereby numerous complex organs of these organisms such as the ears, eyes, lungs, and wings, underwent "mutations," that



Since the beginning of the century, evolutionists have been trying to produce mutations in fruit flies, and give this as an example for useful mutation. However, the only result obtained at the end of these efforts that lasted for decades were disfigured, diseased, and defective flies.

is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: Mutations do not cause living beings to develop; on the contrary, they always cause harm to them.

The reason for this is very simple: the DNA has a very complex structure and random effects can only cause harm to it. American geneticist B.G. Ranganathan explains this as follows:

> First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.[73]

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living beings, and leaves them disabled. (The most common effect of mutation on human beings is cancer). No doubt, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself" as Darwin also accepted. This fact shows us that there is no "evolutionary mechanism" in nature. Since no evolutionary mechanism exists, neither could any imaginary process called evolution have taken place.

THE FOSSIL RECORD: NO SIGN OF INTERMEDIATE FORMS

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the theory of evolution, every living species has sprung from a predecessor. A previously existing species turned into something else in time and all species have come into being in this way. According to the theory, this transformation proceeds gradually over millions of years.

Had this been the case, then numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in ad-



The theory of evolution claims that living species gradually evolved from one another. The fossil record, however, explicitly falsifies this claim. For example, in the Cambrian Period, some 550 million years ago, tens of totally distinct living species emerged suddenly. These living beings depicted in the above picture have very complex structures. This fact, referred to as the "Cambrian Explosion" in scientific literature is plain evidence of creation.

dition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals had really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of Species*, Darwin explained:

> If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.[74]

DARWIN'S HOPES SHATTERED

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the 19th century all over the world, no transitional forms have yet been uncovered. All the fossils unearthed in excavations showed that, contrary to the expectations of evolutionists, life appeared on earth all of a sudden and fully-formed.

A famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

> The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find - over and over again - not gradual evolution, but the sudden explosion of one group at the expense of another.[75]

This means that in the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between. This is just the opposite of Darwin's assumptions. Also, it is very strong evidence that living beings are created. The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor can be that this species was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

> Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.[76]

Fossils show that living beings emerged fully developed and in a perfect state on the earth. That means that "the origin of species" is, contrary to Darwin's supposition, not evolution but creation.

THE TALE OF HUMAN EVOLUTION

The subject most often brought up by the advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that the modern men of today evolved from some kind of ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, it is claimed that there existed some "transitional forms" between modern man and his ancestors. According to this completely imaginary scenario, four basic



The most important element of the propaganda campaign evolutionists conduct by means of the media is the way the utterly fictitious heroes of their accounts are depicted as ape-like creatures. The aim behind these imaginary representations, that rest on no scientific basis whatsoever, is to misinform the public and lead them to believe in evolution.

"categories" are listed:

1. *Australopithecus*
2. *Homo habilis*
3. *Homo erectus*
4. *Homo sapiens*

Evolutionists call the so-called first ape-like ancestors of men *"Australopithecus"* which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, has shown that these belonged to an ordinary ape species that became extinct and bore no resemblance to humans.[77]

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to the evolutionist claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution

scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the most important proponents of the theory of evolution in the twentieth century, contends in his book *One Long Argument that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."*[78]

By outlining the link chain as "*Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*," evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis and Homo erectus lived at different parts of the world at the same time.[79]

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. *Homo sapiens neandarthalensis and Homo sapiens sapiens* (modern man) co-existed in the same region.[80]

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution although he is an evolutionist himself:

> What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.[81]

Put briefly, the scenario of human evolution, which is

sought to be upheld with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but a tale with no scientific ground.

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years, and particularly studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, that there is, in fact, no such family tree branching out from ape-like creatures to man.

Zuckerman also made an interesting "spectrum of science." He formed a spectrum of sciences ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific" – that is, depending on concrete data – fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception" – concepts such as telepathy and sixth sense–and finally "human evolution." Zuckerman explains his reasoning:

> We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible - and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.[82]

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

TECHNOLOGY IN THE EYE AND THE EAR

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of "how we see". Light rays coming from an object fall oppositely on the retina of the eye. Here, these light rays are transmitted into electric signals by cells and they reach a tiny spot at the back of the brain called the centre of vision. These electric signals are perceived in this centre of the brain as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that the inside of the brain is solid dark, and light does not reach the location where the brain is situated. The place called the centre of vision is a solid dark place where no light ever reaches; it may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the 20th century has not been able to attain it. For instance, look at the book you read, your hands with which you hold it, then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this

purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective having depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV, and reach the vision quality of the eye. Yes, they have made a three-dimensional television system but it is not possible to watch it without putting on glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

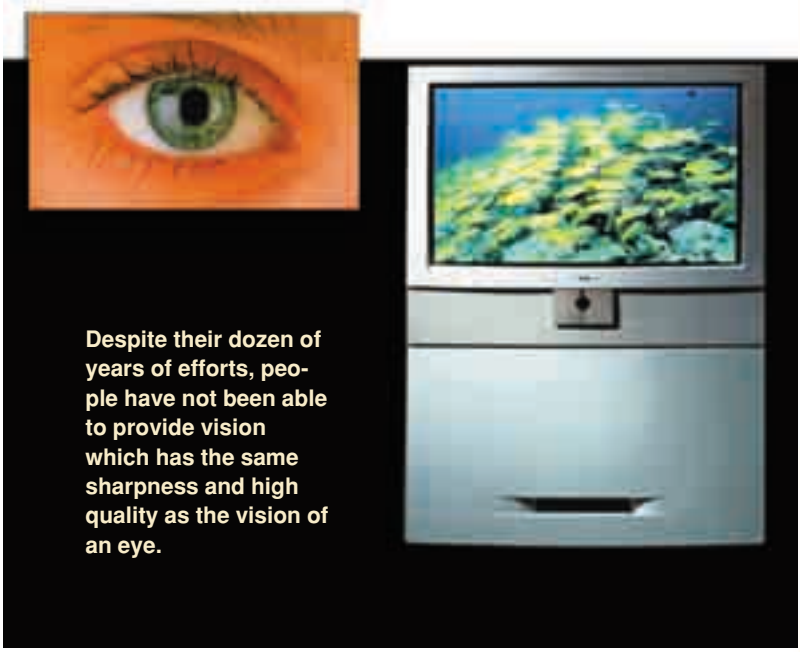
Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than the eye could not have been formed by chance, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear; the middle ear transmits the sound vibrations by intensifying them; the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalises in the

centre of hearing in the brain.

The situation in the eye is also true for the ear. That is, the brain is insulated from sound just like it is from light: it does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. In your brain, which is insulated from sound, you listen to the symphonies of an orchestra, and hear all the noises in a crowded place. However, if the sound level in your brain was measured by a precise device at that moment, it would be seen that a complete silence is prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders,



Despite their dozen of years of efforts, people have not been able to provide vision which has the same sharpness and high quality as the vision of an eye.

high-fidelity systems, and systems for sensing sound. Despite all this technology and the thousands of engineers and experts who have been working on this endeavour, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality HI-FI systems produced by the biggest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a HI-FI you always hear a hissing sound before the music starts. However, the sounds that are the products of the technology of the human body are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does HI-FI; it perceives sound exactly as it is, sharp and clear. This is the way it has been since the creation of man.

So far, no visual or recording apparatus produced by man has been as sensitive and successful in perceiving sensory data as are the eye and the ear.

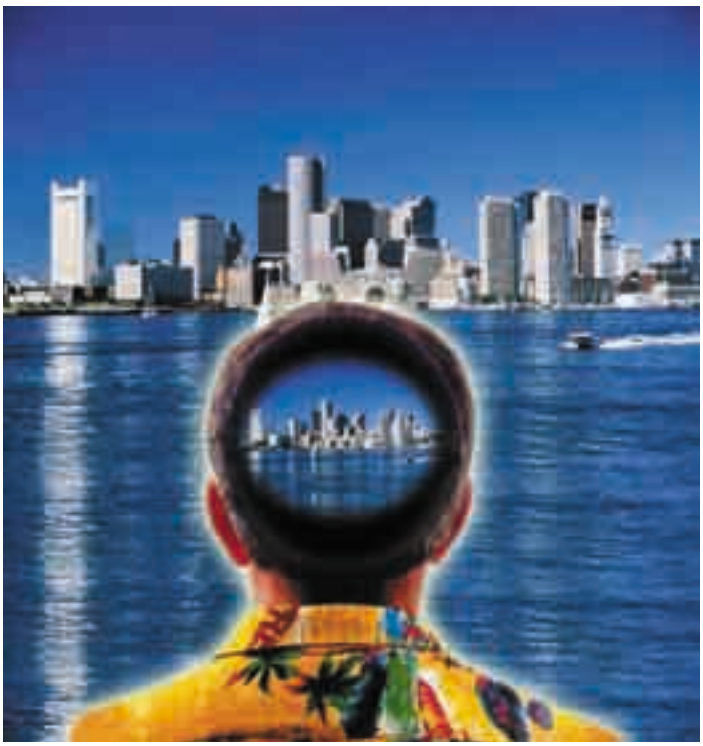
However, as far as seeing and hearing are concerned, a far greater fact lies beyond all this.

TO WHOM DOES THE CONSCIOUSNESS THAT SEES AND HEARS WITHIN THE BRAIN BELONG?

Who is it that watches an alluring world in its brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from the eyes, ears, and nose of a human being travel to the brain as electro-chemical nervous impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact

about this subject: Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for eye, ear, and nose. To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot give



Someone who looks at a seal perceives it in his brain. Similarly, it is in his brain that he investigates and examines the features of that creature he sees in his brain. The things he learns reveal to him the prefection of God's creation and the superiority of His wisdom and knowledge.

any answer to these questions.

For this consciousness is the spirit God created. The spirit needs neither the eye to watch the images, nor the ear to hear the sounds. Furthermore, nor does it need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty God, should fear Him and seek refuge in Him, He Who squeezes the entire universe in a pitch-dark place of a few cubic centimetres in a three-dimensional, colored, shadowy, and luminous form.

A MATERIALIST FAITH

The information we have presented so far shows us that the theory of evolution is a claim evidently at variance with scientific findings. The theory's claim on the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the intermediate forms required by the theory never existed. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas such as the earth-centered universe model have been taken out of the agenda of science throughout history.

However, the theory of evolution is pressingly kept on the agenda of science. Some people even try to represent criticisms directed against the theory as an "attack on science." Why?

The reason is that the theory of evolution is an indispensable dogmatic belief for some circles. These circles are blindly devoted to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward for the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

> It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door. [83]

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to the materialist philosophy. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species; for instance, birds, fish, giraffes, tigers, insects, trees, flowers, whales and human beings originated as a result of the interactions between matter such as the pouring rain, the lightning flash, etc., out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

Anyone who does not look at the origin of living beings with a materialist prejudice will see this evident truth: All living beings are works of a Creator, Who is All-Powerful, All-Wise and All-Knowing. This Creator is God, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

THE THEORY OF EVOLUTION IS THE MOST POTENT SPELL IN THE WORLD

It needs to be made clear that anyone free of prejudice and the influence of any particular ideology, who uses only his reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As has been explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors, university students, scientists such as Einstein and Galileo, artists such as Humphrey Bogart, Frank Sinatra and Pavarotti, as well as antelopes, lemon trees and carnations. Moreover, the scientists and professors who believe in this nonsense are educated people. That is why it is quite justifiable to speak of the theory of evolution as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the Egyptians worshipping the Sun God Ra, totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham worshipping idols they had made with their own hands or the people of the Prophet Moses worshipping the Golden Calf.

In fact, this situation is a lack of reason Allah pointed to in the Qur'an. He reveals in many verses that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who disbelieve, it makes no difference to them whether you warn them or do not warn them, they will not believe. God has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Qur'an, 2: 6-7)

… They have hearts they do not understand with. They have eyes they do not see with. They have ears they do not hear with. Such people are like cattle. No, they are even further astray! They are the unaware. (Qur'an, 7: 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say, "Our eyesight is befuddled! Or rather we have been put under a spell!" (Qur'an, 15: 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason and consciousness, the planet Earth with all its features so perfectly suited to life, and living things full of countless complex systems.

In fact, Allah reveals in the Qur'an in the incident of the Prophet Moses and Pharaoh that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses to meet with his own magicians. When the

Prophet Moses did so, he told them to demonstrate their abilities first. The verses continue:

> **He said, "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Qur'an, 7: 116)**

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses and those who believed in him. However, the evidence put forward by the Prophet Moses broke that spell, or "swallowed up what they had forged" as the verse puts it.

> **We revealed to Moses, "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Qur'an, 7: 117-119)**

As we can see from that verse, when it was realized that what these people who had first cast a spell over others had done was just an illusion, they lost all credibility. In the present day too, unless those who under the influence of a similar spell believe in these ridiculous claims under their scientific disguise and spend their lives defending them abandon them, they too will be humiliated when the full truth emerges and the spell is broken. In fact, Malcolm Muggeridge, an atheist philosopher and supporter of evolution admitted he was worried by just that prospect:

> I myself am convinced that the theory of evolution, especially the extent to which it's been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.[84]

That future is not far off: On the contrary, people will soon see that "chance" is not a god, and will look back on the theory of evolution as the worst deceit and the most terrible spell in the world. That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see the true face of the theory of evolution are wondering with amazement how it was that they were ever taken in by it.

They said "Glory be to You!
We have no knowledge except what
You have taught us.
You are the All-Knowing,
the All-Wise."
(Qur'an, 2: 32)

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ALSO BY HARUN YAHYA





GERMAN



BOSNIAN



ALBANIAN



FRENCH



RUSSIAN



MALAY



SPANISH



ITALIAN



INDONESIAN



URDU



BULGARIAN



CHINESE

The Evolution Deceit has been published in many languages and created a sweeping effect across the world. The purpose of the book is to display the basic scientific facts that disprove the theory of evolution in every field and to make people aware of the inner truth, background and real purpose of this scientific fraud. The book is available in Russian, Arabic, French, Bulgarian, Bosnian, Italian, Malay, Spanish, Indonesian, German, Chinese and Albanian.



ARABIC



SERBIAN



The majority of people suppose that the theory of evolution is a proved scientific fact. They believe that this so-called "scientific" guise underpins its impact on the world. Darwinism, however, is a superstitious religion that has masked the belief in evolution inherited from the Sumerians and the ancient Greeks with the veil of 19th century science. What is the purpose of this idolatrous belief, which has come down to our age from ancient times, as well as that of its founder, his so-called divine book, and his missionaries? The covert aspects of Darwinism are addressed in this book.





FRENCH



INDONESIAN



SERBIAN

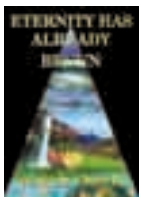
Fascism and communism are considered to be opposed ideas. However, these ideologies are fed from the same source, on the grounds of which they can attract masses to their side. This source is the materialist philosophy and its adaptation to nature, which is DARWINISM. The book is also available in French

Some people try to deny the obvious existence of Allah, the Creator of the universe. They therefore attempt to justify all kinds of illogicality. In this book we together witness the twisted logic resorted to by such people, who deny the wonders of design and proofs of creation all around them by resorting to the blind alley of pure chance.





In the sayings of the Prophet Mohammed, there are references to an auspicious period when the morals of the Qur'an will prevail in the universe. Because he used to depict this age by paradise-like attributes, this period came to be called the "Golden Age". In this book, the environment in which people will live in the Golden Age and the magnificent beauties people will experience are told with relevant quotations from the Qur'an.





FRENCH

In this book you will find explanations about eternity, timelessness and spacelessness that you will never have encountered anywhere else and you will be confronted by the reality that eternity has already begun. The real answers to many questions people always ponder such as where Allah is, the true nature of death, resurrection after death, the existence of an eternal life, and the time when all these things will happen are to be found here…





INDONESIAN

In a body that is made up of atoms, you breathe in air, eat food, and drink liquids that are all composed of atoms. Everything you see is nothing but the result of the collision of electrons of atoms with photons. In this book, the implausibility of the spontaneous formation of an atom, the building-block of everything, living or non-living, is related and the flawless nature of Allah's creation is demonstrated. The book is also available in Indonesian.





BOSNIAN



RUSSIAN



ARABIC



AZERI



ALBANIAN



CHINESE



FRENCH



INDONESIAN

Be sure to read this book, which includes the scientific miracles in the Qur'an, as well as some news given in the Qur'an about the future. That some scientific facts proclaimed by the Qur'an 1,400 years ago have only recently been discovered by the development of technology and once more prove that the Qur'an is the word of Allah. Miracles of the Qur'an is also available in Bosnian and Russian.





FRENCH



PORTUGUESE



GERMAN



SPANISH



RUSSIAN



INDONESIAN



ARABIC

Many societies that rebelled against the will of Allah or regarded His messengers as enemies were wiped off the face of the earth completely... All of them were destroyed–some by a volcanic eruption, some by a disastrous flood, and some by a sand storm...
Perished Nations examines these penalties as revealed in the verses of the Quran and in light of archaeological discoveries. Perished Nations is available in French, Portuguese, Spanish, Russian, Indonesian and German.





RUSSIAN



INDONESIAN



ARABIC

Darwin said: "If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down." When you read this book, you will see that Darwin's theory has absolutely broken down, just as he feared it would. The book is also available in Russian.





ARABIC



INDONESIAN

Colours, patterns, spots even lines of each living being existing in nature have a meaning. For some species, colours serve as a communication tool; for others, they are a warning against enemies. Whatever the case, these colours are essential for the well-being of living beings. An attentive eye would immediately recognise that not only the living beings, but also everything in nature are just as they should be. Furthermore, he would realise that everything is given to the service of man: the comforting blue colour of the sky, the colourful view of flowers, the bright green trees and meadows, the moon and stars illuminating the world in pitch darkness together with innumerable beauties surrounding man... This book is also available in Arabic and Indonesian.

The first part of this booklet, which includes summaries of all the works of Harun Yahya, is made up of striking passages highlighting the basic ideas in Harun Yahya's works on various topics. In this part, you will witness the sincere style of the author, based on the Qur'an. Anyone who reads these books seriously and carefully will soon gain a deep insight into the true nature of the world he lives in.





In societies distant from religion, right is often presented as wrong, and vice versa. Unbecoming behaviour which will not please Allah may be favoured and encouraged. Romanticism is one of those wrong sentiments which is assumed to be "right". This book reveals what a serious threat romanticism – which is imagined to be a simple character trait – poses to societies and individuals, and shows how easy it is to eliminate this danger.

This book, which offers definitive solutions to the question of Palestine, is also a call to the Israelis, who are from the People of the Book. Another point highlighted in the book is that the solution to the Palestinian question and many other such disputes lies in bringing love, compassion and peace to the world.





Today the theory of evolution is, in the words of Dr. Michael Denton, a renowned molecular biologist, "a theory in crisis." The crisis the theory faces leads even some of its ardent believ´ers to make, now and then, some confessions. In this book, you will find confessions made by evolutionist scientists about the theory they place their faith in. You will behold that hundreds of evolutionists, including Charles Darwin, the founder of the theory, persist in their faith in the theory even though they realise that the theory is totally baseless, wrong, and even nonsense.

The main purpose of this book is to fully reveal the plight of oppressed Muslims across the world, and to invite people of conscience to think on this reality and look for solutions. The expected spring is, by the will of Allah, to come soon.





That people do not adopt the moral values of the Qur'an and submit to Allah underlie the personal and social depression, pain, fears and lack of confidence that is widely experienced today. This book explains the detriments that disbelief gives to people and discloses the only way to salvation, which is submission to Allah.

"Everything that constitutes our life is a totality of perceptions received by our soul. All things that make our world and our lives meaningful are like a dream; we perceive them only as images in our brain, and have nothing to do with their originals..." In the book, which consists of a conversation between four people, the prejudices that prevent people from understanding this great truth are removed, and the misconceptions they have are explained.





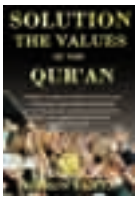
Fascism is an ideology that has brought great disasters to humanity. Not only has it caused millions of people to be killed and tortured simply because of their race, but it has also attempted to abolish all human values. The main purpose of the book is to present various fascist tendencies which appear under different methods and guises, and expose their real origins and objectives. The book also attempts to tear down the mask of fascism, and reveal that fascism is definitely an anti-religionist system.

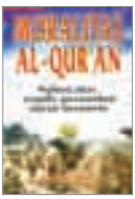
This book includes Internet pages of Islamic organizations, and various universities, where you can findHarun Yahya's works, and reviews written by various scholars, together with an account of the reactions from the fairs and conferences that have presented the author's works.





In recent years, there has been an important development in Turkey. Materialist philosophy and the theory of evolution, which laid the basis for materialist philosophy, has met a complete scientific defeat. Surely such a situation stirred up real trouble among atheists whose support came from the theory of evolution for decades. Sensing more than just trouble, an atmosphere of serious panic accompanied by a sense of defeat pervades such circles. Driven by this psychology, they endeavour to keep their collapsed theory alive and meanwhile manifest explicit delusions. In this book, these delusions are dealt with and claims about evolution are answered.





INDONESIAN

People who are oppressed, who are tortured to death, innocent babies, those who cannot afford even a loaf of bread, who must sleep in tents or even in streets in cold weather, those who are massacred just because they belong to a certain tribe, women, children, and old people who are expelled from their homes because of their religion… Eventually, there is only one solution to the injustice, chaos, terror, massacres, hunger, poverty, and oppression: the morals of the Qur'an.





GERMAN

The content of this book is an extremely important truth that astounded large numbers of people, and caused their outlook on life to change drastically. We can sum up this reality like this: "All events, people, buildings, cities, cars, places, which are a part of our life in this world, in short, everything we see, hold, touch, smell, taste and hear, are actually illusions and sensations that form in our brain."





ARABIC

Never plead ignorance of Allah's evident existence, that everything was created by Allah, that you will not stay so long in this world, of the reality of death, that the Qur'an is the Book of truth, that you will give account for your deeds, of the voice of your conscience that always invites you to righteousness, of the existence of the hereafter and the day of account, that hell is the eternal home of severe punishment, and of the reality of fate.




RUSSIAN

The way to examine the universe and all the beings therein and to discover Allah's art of creation and announce it to humanity is "science". Therefore, religion adopts science as a way to reach the details of Allah's creation and therefore encourages science. This book is about this close link between science and religion. It is also available in Russian.




BOSNIAN

In this book, the behind the scenes story of the 1992-1995 war and massacres is widely presented with documents from the past and our own time. Reading this book, you will learn about the historical development of Serbian nationalism, and the relationships the leaders of the movement established with the British and French through Freemasonry. You will read of the massacre of Bosnian Muslims by the Chetniks in World War II, and the 'masonic' relationship between the Chetniks and the American secret services. The book is also available in Bosnian.





GERMAN



INDONESIAN

Darwin's theory of evolution maintained that all living beings emerged as a result of chance coincidence and thus denied Creation. Yet the evidence that was forthcoming proved to ´´be otherwise. Scientific developments did not favour the evolutionist standpoint and simply opposed it. Different branches of science like biochemistry, genetics, and palaeontology have demonstrated that the claims that life originated as a result of "coincidences" is foolish. This is a book you will read with pleasure and as it makes explicitly clear why the theory of evolution is the greatest aberration in the history of science.

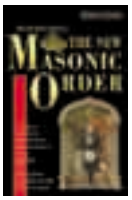
This book maintains that only love, tolerance and peace can eradicate terrorism and reveals, with quotations from the Qur'an, the New Testament and the Torah, that terrorism is a form of savagery condemned by all divine religions. With examples from history, the book demonstrates that the only way to fight terrorism is to embrace the sentiments fostered by the values of religion, such as love, compassion, forgiveness, tolerance and justice.





If we put all the news we hear from the media about peoples' turning to Islam together we can grasp the extraordinary course of events. The purpose of this book is to present all these developments collectively, to analyze them and thus help readers to appreciate the due importance of these events. By doing this, the book aims to increase believers' zeal and enthusiasm.

The New Masonic Order exposes a secret dynamic within world history that stretches from the end of the Middle Ages to our own day, clearly demonstrating that the Secular World Order was established by certain powers and is still administered by them.





Much has been said and written about Freemasonry but little of the truth is known. This book discloses the real identity of the Freemasonry organization using the source of Masonry itself.

During the 1930's, German racists, the Nazis, and Jewish racists, the Zionists, formed a powerful and secret alliance. Their common purpose was to deport the Jews living in Germany and other areas under German occupation to Palestine. In this book, you will read the inside story of the concentration camps set up in the territories under German occupation during the Second World War.





Both the Prophet Mohammed (pbuh) and many Islamic scholars have referred to The Chapter of the Cave (Surat al-Kahf) in the Qur'an with great emphasis. The purpose of this book is to make the reader ponder on the Chapter of the Cave, whose verses include important signs about our time, strive to unravel the mysteries hidden in them with deep reflection, and thus to follow the Prophet's advice.

Communism is an ideology that has caused the death of some 100 million people and brought oppression, persecution, blood and tears to many a country. So, where was communism born, how did it grow, and how did it come to an end? This book provides answers to these questions and draws attention to a grave menace. Well, has that menace disappeared now? Sadly, not: COMMUNISM WAITS IN AMBUSH!





The Templars were a shadowy medieval cult proscribed by a joint decision of the King of France and the Pope. After being dispersed, the cult survived underground. The Templars developed a fierce opposition to the Church and the divine religions in general, and eventually turned into the organization we know as the Freemasons. This book examines the secret history of this Templar/Masonic organization and some of its influences on recent world and Turkish history.

The universe consists of extremely complex systems and numerous intricate balances, from the human body to the sky, from animals to the deep recesses of the oceans. Each one of these is an evidence for creation. They lead one to faith, and increase the faith of those who already believe. In this book, the author attempts to lift the veil of heedlessness in front of peoples' eyes, and to draw attention to the importance of conveying the evidences for creation across the universe to others.





Dark relationships in a dark world, Mafia-Gladio-Secret Services, terror organizations, and partners in terrorism with different ideologies... This book demonstrates the unexpected connections between those organizations and regimes that accept terrorism as a political expedient. It is proved with documentary evidence how forces that claim to be fighting a war against terrorism adopt it for their own advantage.

Communist persecution has been on the rise in all corners of China for half a century. The worst-suffering victims of this persecution are the Muslims of Eastern Turkestan. As you will also see in this book, the basic reason behind Chinese oppression is the materialist philosophy and communist ideology pervading the state.





This book contains a great deal of information about Freemasonry, one of the most secretive organizations in the world, and the links between it and various Jewish Zionists.

The theory of evolution has been on the agenda for 150 years, deeply affecting numerous peoples' outlook on life. It imposes on them the lie that they are an "animal species" that came into being as a result of coincidences. In this book, commonly asked questions about the theory of evolution and evolutionary claims on these issues are answered.





Darwinism is a theory that is injected into the minds of people like a magic charm. Fostered by extremely illogical and unscientific theses, attempts are made to impose this theory on people through various methods of indoctrination and propaganda. Some people who are subjected to constant repetition of this topic are enticed by this spell. The purpose of this book is to save people from the charm of this magic by unveiling the methods of the spell of Darwinism and the ways of Darwinists who struggle to retain the power of their spell.







In these two books, scientific and intelligent answers to deceptive news stories that have appeared in newspapers and magazines in Turkey of late are gathered together. As will be seen from the replies to the claims of the theory of evolution in these books, all news items that defend or make propaganda for the theory of evolution are wrong and deceptive. Because evolution never happened. Life is not the product of blind coincidences and lifeless, unconscious atoms, as evolution holds. Life is the work of Allah, a Superior Creator, Who possesses infinite power, knowledge, and wisdom.





FRENCH



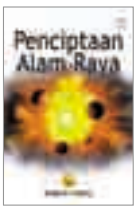
RUSSIAN



GERMAN



ALBANIAN



INDONESIAN

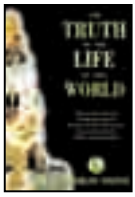
Ruling over the world of science in the 19th century, the materialist philosophy had proposed that the universe is an uncontrolled heap of matter that existed since eternity. The discoveries made in the twentieth century, however, entirely refuted this materialist claim. Today, science has proven that the universe was created from nothing with a Big Bang. Moreover, all physical balances of the universe are designed to support human life. Everything from the nuclear reactions in stars to the chemical properties of a carbon atom or a water molecule, is created in a glorious harmony. This is the exalted and flawless creation of Allah, the Lord of All the Worlds. This book is also available in French, Russian, and Indonesian.





URDU

How was matter and time created from nothingness? What does the Big Bang theory signify about the creation of the universe? How can a time slice of centuries in our view be a single "moment" in another dimension? What is the parallelism between Einstein's Theory of Relativity and the Qur'anic verses? All of these questions are answered in this book where it is described that time and matter are not absolute truths but mere perceptions.





URDU

One of the major reasons why people feel a profound sense of attachment to life and cast religion aside is the assumption that life is eternal. However, the world is a temporary place specially created by Allah to test man. That is why, it is inherently flawed and far from satisfying man's endless desires. This book explains this most important essence of life and leads man to ponder the real place to which he belongs, namely the Hereafter.





ARABIC

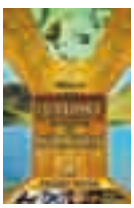
In this book, you will see the wise, planned and calculated functions performed with an incredible consciousness by the organelles in the cell, which are unlikely to have been caused by these organic components themselves. As you read the book, you will also witness that no beings, living or non-living, could have been the result of unconscious coincidences but are the work of the superior might, knowledge and artistry of Allah, the Lord of all the worlds.





ARABIC

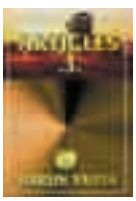
There are countless laws in the cosmos and the planet Earth on which we live. The collection of millions of balances and measures result in a seamless "string of miracles". This book aims to display various examples of the miracles of creation in the universe, thus giving the reader an insight into the infinite might and artistry of Allah.

Scientific discoveries and evidence reveal one unalterable truth: Life did not emerge as the result of a chain of coincidences, as evolutionists claim. The truth revealed by science today is that everything was created according to a flawless plan. The aim of this encyclopedic study is to give the reader the most accurate and easily accessible information on all matters concerning evolution. This will allow the reader to acquire the most practical, correct and reliable information regarding all those concepts and terms linked to the theory of evolution as it appears in the press, in books and magazines, and on TV programs.







Volume 1 consists of all of Harun Yahya's articles on a number of subjects between 1994 and 2000. Some of the headings in the volume are:
Peace between Israel and the PLO: The other side of the coin, The reason for Ehud Barak's visit, Chinese oppression in East Turkes-tan must not be ignored, A halt must now be called to the human tragedy in Chechnya.
Volume 2 reveals examples of the perfect creation of Allah in the heavens and on the Earth. Some of the headings are: Termites: The blind architects, The microscopic factories in leaves, The flawless design in water, and The order in the heavens.Volume 3 consists of some articles published between October 2000 and January 2001.

The tower in question here is your body, and the little room at the top of that tower-which is, in fact, your whole world-is your brain. What you read in this book will most probably be quite different from the ideas and concepts you may have been familiar with so far. What is explained in the book, however, is not a philosophical treatise but a concrete fact proved by science. It is impossible to deny this fact within the boundaries of reason and logic.





When we look at Buddhism in the light of the verses of the Qur'an, we see that this belief is built on twisted teachings, contains peculiar acts of worship incompatible with human reason and logic, and turns man towards idolatry. This book reveals all the deviant aspects of this superstitious religion.

Moses is the prophet whose life is most narrated in the Qur'an. The Qur'an provides a very detailed account of his struggle with Pharaoh, the unfavourable conduct of his people and the way the Prophet Moses summoned them to the way of Allah. This book provides a thorough examination into the life of the Prophet Moses in the light of the Qur'anic verses.





The purpose of this book is to remind believers of love for Allah and His creation and the believers, and to show those who deny Him the scale of the tragedy and suffering that lack of love, a prime feature of deniers of Allah, can inflict in a person. All believers must avoid this situation, start to relive their love of heaven while still in this world and devote themselves with love and loyalty to their only friend and protector, Allah.

In the Qur'an, Allah praises the Prophet Ibrahim in the words "You have an excellent example in Ibrahim and those with him" (Qur'an, 60: 4) The aim of this book is to introduce the Prophet Ibrahim and his contemporary, the Prophet Lut, and to give examples of all their superior qualities.





Surah Joseph of the Qur'an is almost entirely about the life of the Prophet Joseph and his family. In this book, you will read about the life of the Prophet Joseph, who went through various difficulties since his childhood and was later given to the control of the treasures of Egypt, in the light of Qur'anic verses and striking explanations.

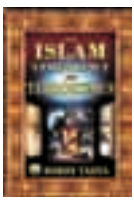
The Prophet Solomon is a prophet on whom Allah bestowed a great dominion, a unique splendor, very strong armies supported by the jinn and birds, and superior wisdom. The purpose of this book is to present the Prophet Solomon, whom Allah granted superiority in many aspects, with his traits as described in the Qur'an and make people ponder the exemplary character of this chosen servant of Allah.





Muslims who follow in the footsteps of the Prophet Mohammed (pbuh) should be a role model for all people, with their excellent character and good manners, and invite everyone to goodness, both verbally and in writing. The purpose of this book is to present the Prophet Mohammed (pbuh) in all the aspects of his character, show how superior a community made up of individuals who emulate his character will be, and call people to the way of the Prophet Mohammed (pbuh).





GERMAN



INDONESIAN



CHINESE

This book maintains that the source of the scourge of terrorism does not come from a divine religion, and that there is no room for terrorism in Islam. It is revealed, in the light of the verses of the Koran and with examples from history, that Islam forbids terrorism and aims to bring peace and security to the world. Islam Denounces Terrorism is also available in German.

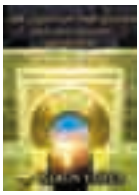
The land-hungry, colonialist and racist ideology of Zionism has been shedding blood in the Middle East for more than half a century now. Yet the West in particular fails to recognize Zionism's true face and is unaware of its real plan. This book reveals the necessary solutions if peace is to be constructed in the Middle East.





Western societies suffered from all kinds of spiritual and material torments brought about by the materialist mentality throughout. Finally, however, they have come to realize that the only way to be saved from this dreadful life is turning to Allah. This book welcomes this development and gives an account of world-renowned politicians and celebrities who have turned towards religion and Allah.

This book considers Satanism in all its aspects, and concentrates on the reasons why this philosophy, which turns violence and savagery into a religious rite and regards bloody killings as acts of worship, should have become so widespread. It is a fact that Satanism has spread, and is particularly influential among young people. Yet it is easy to combat this twisted belief: The morality of the Qur'an is the only way to save young people from the clutches of Satanism.





Some religious people think that the theory of evolution is a scientific fact and look for a "middle way" between this theory and belief in Allah. However, in truth, the ideological framework behind the theory consists of anti-religious thought put forward to strengthen atheism. This book is aimed at offering a response to those Muslims who try to find common ground between the theory of evolution and the fact of creation, and who even try to find evidence for the theory in the Qur'an.

This book includes various views and information about The Beast of the Earth (Dabbat al-Ard), which is pointed to as one of the signs of the last day in the Qur'an, and various press coverage of the subject.





Some of the sayings of the Prophet Mohammed have to do with the signs of the last day. Besides offering information about the signs of the last day, He also gave explanations about the period preceding the last day. In this book, the signs of the last day are examined in the light of the verses and the sayings of the Prophet Mohammed.

On the world agenda, "America's Kurdish Card" has been the subject of much debate. There is in fact another country whose intimate involvement in the Kurdish question has long been conveniently overlooked. This book strips away the duplicity and demonstrates the key role played by Israel, the other country, in the Kurdish question.





This book gets into detail on the issue of origins and makes a comprehensive and technical refutation of Darwinist theory. As it is mentioned in the book, anyone who still defends the theory of evolution has to come into terms with this book and face its challenge. Otherwise, he will de facto accept that his allegiance to the theory of evolution is a non-scientific approach but a materialistic dogma.



INDONESIAN



FRENCH



URDU



AZERI



Have you ever thought that you were non-existent before you were born and suddenly appeared on Earth? Have you ever thought that the peel of a banana, melon, watermelon or an orange each serve as a quality package preserving the fruit's odour and taste?

Man is a being to which Allah has granted the faculty of thinking. Yet a majority of people fail to employ this faculty as they should… The purpose of this book is to summon people to think in the way they should and to guide them in their efforts to think.



This book examines freemasonry-the greatest architect of the current world order based on materialist philosophy-which keeps its true identity closely guarded. The first volume of the book presents the philosophy of freemasonry, and provides a detailed account of how this philosophy infiltrated first into the West, and then into other civilizations of the world. The main theme of the first volume can be summed up as "the history of the war that freemasonry waged against religion."



This book sets out the main lines of the variety of life and the opportunities this affords us. In addition, it shows just how irrational and unscientific the evolutionist claims regarding life and the wealth of species that exist truly are. The emptiness and invalidity of such Darwinist concepts as "speciation" and "macro-evolution" are fully detailed. It also discusses, in full scientific detail, subjects so determinedly put forward at every available opportunity by evolutionists as "fundamental proof" of their theory, and these are shown in reality to offer no support to the theory of evolution at all.

In this book, you will read some very important truths about different aspects of life. Many interesting subjects, from the signs of creation, to the impasses of the theory of evolution, from the real reason for the chaos and confusion in the world to solutions to it, are to be found in this book in a striking and convincing account.





Read about how the entire world testifies to the collapse of the theory of evolution, the demagogies and distortions the Darwinists' propaganda includes, the real face of the communists and fascists who have for a long time led mankind from one disaster to another, and similar truths, written in a precise and lucid style.





FRENCH



INDONESIAN

Have you ever thought that you were non-existent before you were born and suddenly appeared on Earth? Have you ever thought that the peel of a banana, melon, watermelon or an orange each serve as a quality package preserving the fruit's odour and taste?
Man is a being to which Allah has granted the faculty of thinking. Yet a majority of people fail to employ this faculty as they should… The purpose of this book is to summon people to think in the way they should and to guide them in their efforts to think. Deep Thinking is also available in Indonesian.





RUSSIAN



ARABIC

A person who examines any corner of the universe sees a flawless plan incorporating both order and design. Everywhere in the universe there prevails an admirable glory. This glory is the superior and matchless artistry of Allah, Who creates everything without any preceding example, Who is the source of every beauty, and Who is the Owner of all beings. The book is also available in Russian.





GERMAN



INDONESIAN



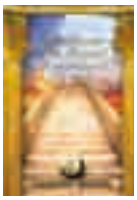
FRENCH



URDU

One of the purposes why the Qur'an was revealed is to summon people to think about creation and its works. When a person examines his own body or any other living thing in nature, the world or the whole universe, in it he sees a great design, art, plan and intelligence. All this is evidence proving Allah's being, unit, and eternal power. For Men of Understanding was written to make the reader see and realise some of the evidence of creation in nature. Many living miracles are revealed in the book with hundreds of pictures and brief explanations. For Men of Understanding is also available in Russian, German, French, Indonesian and Urdu.

Devil has found allies for himself in every age. The anti-Christ, who will emerge as the greatest negative power in the end times, is one of them. The purpose of this book is to portray the anti-Christ in all its features as described in the sayings of the Prophet Muhammad and to draw attention to this devilish power.





This book gives an insight into some good moral aspects of the Karma philosophy which are in agreement with the Koran, as well as its twisted views which conflict with human reason and conscience. The book also explains why following Allah's way and living by the Qur'an is the only way to real happiness, peace, and security.

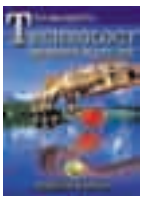
Your views of so many things will change after reading this book. The ant you see on the street will no longer be just an "ordinary" little animal, because this book will have explained that it is in fact an expert chemist that produces "formic acid." You will see how butterflies and insects use special scents to communicate with one another. All these things are knowledge given us by Allah, through this book, to reveal His infinite power and artistry. This knowledge will afford you a closer look at the beauties and miracles around you, and will lead you to think deeply about them.





Medicine and biology books say that we owe our senses of smell and taste to our nose, tongue and brain. It is true that we smell and taste with the help of these organs. But to whom do we owe our nose and brain? The purpose of this book is to reveal the facts of creation in these systems, thus helping the reader to contemplate the boundless knowledge and power of Allah, and to have a full grasp of His infinite blessings.

This book explores the progress made by biomimetics and biomimicry by taking the perfect systems in nature as models. The book also explains that all the intelligent mechanisms that leave evolutionists floundering are the work of Allah, the Lord of all the worlds.





With their photosynthesis systems converting light to food, their mechanisms that ceaselessly produce energy and oxygen, and their aesthetic qualities, plants are special forms of life that reveal Allah's infinite knowledge. In this book, you will explore one very important property of plants, namely, photosynthesis, thus testifying to the miracles Allah created in these living things.









The most important responsibility of man is to glorify his Creator, Who created him from non-existence and granted him whatever he possesses. The purpose of this series of books is to display the beauties of the creation of Allah by showing the diversity of living things so that readers may marvel and praise their Creator.







The evidence of Allah's creation is present everywhere in the universe. A person comes across many of these proofs in the course of his daily life; yet if he does not think deeply, he may wrongly consider them to be trivial details. In fact in every creature there are great mysteries to be pondered. These millimeter-sized animals that we frequently come across but don't care much about have an excellent ability for organization and specialization that is not to be matched by any other being on earth. These aspects of ants create in one a great admiration for Allah's superior power and unmatched creation. The book is also available in Urdu and Indonesian.



INDONESIAN

When the events of "sickness" and "recovering" take place, our bodies become a battleground in which a bitter struggle is taking place. The body however has a mechanism that combats them. This system proves that the human body is the outcome of a unique design that has been planned with a great wisdom and skill. In other words, the human body is the evidence of a flawless creation, which is the peerless creation of Allah. The Miracle of the Immune System is also available in Indonesian.



ARABIC

The creation of man, who is endowed with a highly complicated body structure, from a drop of water, comes about through an extraordinary course of development. This development certainly does not happen as the result of an idle process, and random coincidences, but is a conscious act of creation. This book is about the details of the "miracle in man's creation".



This book reveals the "miracle in the eye" In it, you will find a description of a perfect system and the story of the unbelievable events taking place behind the hundreds of eyes we see each day... As in all the books of this series, this one discusses the theory of evolution in detail and the collapse of that theory is proven once more. When you read the book, you will see how right Darwin was when he said "The thought of the eye makes me cold all over."



The cell is a main subject taught in biology classes, but what is taught in these classes is quickly forgotten after school. The reason is that in school, all that is related is the "what" of the cell; never is there any mention of "how" this extraordinary biological machine could have come into being. This is because the "scientists" know that there is no answer to the question that is sure to follow "Then who created the cell?" other than acknowledging the existence of a Creator.



In the Qur'an it is stated "Surely Allah is not ashamed to set forth any parable- (that of) a gnat or any thing above that..." (Surat al-Baqara: 26), because even so tiny a creature is full of the signs of Allah's excellent creation. By examining this tiny animal, one comes to realize that life had to have been created by a Creator.



Just as a tiny key opens a huge door, this book will open new horizons for its readers. And the reality behind that door is the most important reality that one can come across in one's lifetime. Relating the amazing and admirable features of spiders known by few people and asking the questions of "how" and "why" in the process, this book reveals the excellence and perfection inherent in Allah's creation.



In the Qur'an, Allah draws our attention to a number of creatures and summons man to ponder them. The honeybee is one of these. In Surat an-Nahl, "The sura of the honeybee", we are told that this creature's behaviour is inspired by Allah to produce honey, a benefit for man. Details concerning the life of honeybees indeed furnish evidence for the creation of Allah.



Even when you think that you are alone in your home, you are actually surrounded by many tiny creatures. This book shows how the creatures in the microworld reveal the superior wisdom, artistry and might in Allah's creation, and how they put the evolutionists into a terrible quandary.





ARABIC

Self-sacrifice, love, co-operation, compassion, caring. These traits are accepted as examples of good morals in all societies. This book is also about these attributes. Here, however, the creatures who engage in self-sacrifice, co-operate, and exhibit compassionate behaviour are not human beings but animals. All these are those traits of living beings that cannot be explained by evolution and they are evident signs of Allah's creation.

Everyone knows that plants come from seeds. However hardly anyone gives a thought to how plants of such diverse kinds come out of a wood-like bit, how the information about these plants is placed in their seeds, or how this information is individually decoded. This book answers all these questions and reveals that seeds are pieces of evidence of Allah's infinite power.





The purpose of this book is to display the miraculous features of plants and hence to make people see "the creation miracle" in things they often encounter in the flow of their daily lives and sidestep. Reading and understanding this book will be an important step in coming to an understanding of one's Creator.

The information hidden inside DNA controls the thousands of different events that take place in the cells of the human body and in the functioning of its systems. In the same way that every book has a writer and owner, so does the information in DNA: and that Creator is our Lord Allah, the All-Wise.





The creature this book is about is a species of insect we do not generally see around us. This creature is the termite, whose bodies and lifestyles rather resemble those of ants. Some people may think there is not much to say about a small insect. But you will see that that opinion is mistaken when you read about the properties termites possess.

This book has been written with a different aim in mind to other books about biology, biochemistry and genetics. This book is intended to show people the superior power, intelligence, and the incomparable and infinite knowledge in the creation of Allah





While reading this book, imagine you are taking a journey inside your own body. During this journey, you will witness miraculous events taking place everywhere inside you, beginning from just a few millimetres beneath your skin to the very depths...

100 trillion cells in your body meet all your bodily needs thanks to a perfect communication system. This is carried out by your hormones. The main thrust of this book is to display the impossibility of the coincidental formation of the extraordinary systems in living things, and to show the perfection in the creation of Allah with examples.





In this book, we will tell you about the power of Allah, who created your mother, father, friends, all other people, animals, plants, shortly all living things, the Earth, the Sun, the Moon and the entire universe. We will talk about the might and infinite knowledge of our Lord and what He wants us to do and not to do. Do not forget, these are very important matters, which will benefit you





RUSSIAN



FRENCH



INDONESIAN



BOSNIAN

Omar meets his friend, the honeybee, in a trip to a forest. The honeybee tells him how they build honeycombs, what kind of an order there is in their hive, and many other things. At the end of this visit, Omar learns that it is our Lord, Allah, Who taught honeybees everything they know. This book is also published in French and Bosnian.



ARABIC





FRENCH



RUSSIAN

Dear kids, while reading this book you will see how Allah has created all the creatures in the most beautiful way and how every one of them show us His endless beauty, power and knowledge. The World of Animals is also available in French and Russian.





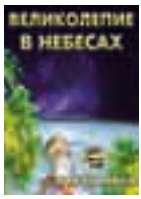
SERBIAN



INDONESIAN

Children! Have you ever asked yourself questions like these: How did our earth come into existence? Where were you before you were born? How did oceans, trees, animals appear on earth? Who was the first human being? In this book you will find the true answers to these questions.





RUSSIAN

Have you ever thought about the vast dimensions of the universe we live in? As you read this book, you will see that our universe and all the living things therein are created in the most perfect way by our Creator, Allah. You will learn that Allah created the sun, the moon, our world, in short, everything in the universe so that we may live in it in the most peaceful and happy way. This children's book is also available in Russian.





INDONESIAN

When you read this book you, along with Yusuf, will learn a great deal about beavers. You will learn that Yusuf's new friends build intricate constructions with innate skills. And finally, you will learn that it is Allah, the Creator of all of us, Who endowed them with these skills.





FRENCH



GERMAN



BOSNIAN







What do you think about ants? Do you know about their abilities and intelligent behaviour? Do you know why Omar is fascinated by the little world of the ants? If you want to learn the answers to these questions, read this book. This book is also available in French, Russian, Bosnian and German.



Countless species live on the earth, some of which you will be familiar with, and others not. Each one of these creatures, from the dogs or cats which you come across every day, to the wild animals living in the jungle, have wonderful features and fascinating abilities. All of these are a reflection of Allah's infinite power and artistry. In this book, you will read about the interesting features and amazing accomplishments of these wonderful creatures.



Children, the wide world you enter as you read this book is one of enormous concern to you. You may not have realized it so far, but trillions of workers are currently working on your behalf in this giant world. You will learn how these workers in your body, the wide world in question, are cells, far too small to be visible to the naked eye.



These booklets deal with how materialist philosophy, which draws support from the primitive understanding of science of the 19th century, has been invalidated in the face of the fact that the universe and living things have been created. The booklets also include discussions on various subjects, such as the secret beyond matter, the ideological aspect of Darwinism, and the incredibly complex structures of creatures which Darwin thought to be so simple.



Believers abide firmly by the morality revealed by Allah. They remain loyal to and obey, without the slightest hesitation, the prophets. Fearlessly and steadfastly, they think only of the life of the hereafter and try to gain the good pleasure of Allah. Not even the most trying circumstances can shake their loyalty to Him in the least. On the contrary, their devotion and loyalty to Allah grow even stronger. This book explains the concept of "loyalty," so wrongly interpreted by those who live in ignorance of the Qur'an, and even quite unknown to most of them.



Everyone has some knowledge and convictions about Islam. However, the majority of these convictions have their origins in inadequate or incorrect sources. Actually, what one has to do to know Islam is to study the Qur'an, which comprises the origin and basis of Islam. Based on the information conveyed in the Qur'an, this book gives an account of Allah's attributes, our purpose in this world, what we have to do to fulfill this purpose.



In the Qur'an, Allah tells people many secrets. People who are unaware of these secrets experience the trouble and distress caused by this throughout their lives. For those who learn these secrets of the Qur'an, however, the life of this world is very easy, and full of joy and excitement. This book deals with the subjects Allah related to people as a secret.



The Qur'an has been sent down as a book easily understandable by everyone. However, those who fail to measure Allah with His true scale, interpret the verses of the Qur'an wrongly in their own crooked reasoning. In this book, the reasons why those people misinterpret the Qur'an are examined and some examples of the objections they make are reviewed and answered.

In this book, all ideologies based on disbelief are referred to as "the religions of irreligion." That is simply because these ideologies have in time evolved to become religions with a complete system of beliefs, practices, and rules for conducting one's daily life.





This book has been prepared to demonstrate that the Qur'an is the word of Allah, it is a guide and a reminder, it addresses everyone in the world, and its pronouncements are valid for all times, right from the time of its revelation. It is therefore the most important source everyone must refer to. For man to be guided to the truth, it is imperative that he know Islam and comprehend the verses of the Qur'an.

That people do not adopt the moral values of the Qur'an and submit to Allah underlie the personal and social depression, pain, fears and lack of confidence that is widely experienced today. This book explains the detriments that disbelief gives to people.





Allah, in the Qur'an, calls the culture of people who are not subject to the religion of Allah "ignorance." The purpose of this book is to take this comparison further, displaying the extent of the "crude understanding" of ignorant societies.

"The religion of worship-ping people," is a superstitious belief that encou- rages man to forsake Allah and to worship people. This book describes with examples from our day the structure of this satanic system, which endangers people's earthly lives as well as their eternal lives in the hereafter and urges people to take Allah's creatures as idols instead of worshipping Him.





Allah createsevery word one utters, and every event one experiences, from the moment one is born into tis world. For a believer who understands this fact, uninterrupted joy of faith becomes an unchanging quality of life. The fate decreed by Allah is flawless.

In order for justice to reign on the Earth, a morality that will make people leave their own interests aside in favour of justice is needed. This morality is the Qur'anic morality that Allah teaches and commands us.





One of the principal deceptions that impel people into delinquency is the fact that they constantly forget the basic facts of life. This book summons man to remember facts that his soul prompts him to forget.



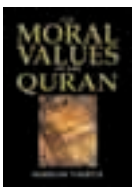


GERMAN

In the Qur'an, there is an explicit reference to the "second coming of the Jesus to the world". The realisation of some information revealed in the Qur'an about Jesus can only be possible by Jesus' second coming…



The great majority of people on earth have faith in Allah, yet only a minority fear Allah as they should. Yet the main feature making a person a real believer is his sincere and respectful fear for Allah.





BENGOLI

A study that examines and seeks to remind us of the basic moral principles of the Qur'an, particularly those that are most likely to be forgotten or neglected at times.





POLISH

One of the principal deceptions that impels people into delinquency and makes them pursue their own desires is their heedlessness of death. Both human beings and the universe they live in are mortal. What awaits the disbelievers in the next world is more dreadful: the eternal wrath of hell. This book, based on the verses of the Qur'an, makes a detailed depiction of the moment of death, the day of judgement, and the penalties in hell, and it sounds a warning about the great danger facing us. Death Resurrection Hell is also available in Polish.





PORTUGUESE

The Qur'an has been revealed to us so that we may read and ponder. Basic Concepts in the Qur'an is a useful resource prepared as a guide to thinking. Some basic Islamic concepts like the soul, conscience, wisdom, loyalty, submission to Allah, brotherhood, modesty, prayer, patience, ascribing partners to Allah are discussed in the light of Qur'anic verses. This book is also available in Portuguese.





GERMAN

This book is a summons to those who want goodness to prevail: it calls on them to do goodness and to form an alliance with other good people like themselves.





GERMAN

There are questions about religion that people seek answers to and hope to be enlightened in the best way. In these booklets, you will find the most accurate answers to all the questions you seek answers for and learn your responsibilities towards your Creator.





FRENCH

The most serious mistake a man makes is not pondering. It is not possible to find the truth unless one thinks about basic questions such as "How and why am I here?", "Who created me?", or "Where am I going?." Failing to do so, one becomes trapped in the vicious circle of daily life and turns into a selfish creature caring only for himself. Ever Thought About the Truth? summons people to think on such basic questions and to discover the real meaning of life. Ever Thought About the Truth? is also available in French.





GERMAN



This book introduces the real concept of conscience that is related in the Qur'an and draws our attention to the kind of understanding, thought, and wisdom that a truly conscientious person has.



GERMAN



FRENCH



AZERI



The purpose of this book is to warn people against the day on which they will say "If only we did not rebel against Allah. If only we listened to the messengers..." and therefore feel deep regret. This is a summons to live for the cause of Allah when there is still time. This book is also available in French and German.

Finding true happiness, which is something all people seek, is actually very simple. Yet some people ignore the path that will lead them to true happiness. The source of true happiness is having faith in Allah and living by the morality of the Qur'an. This book explains what true happiness is, and where and under what circumstances it is possible to be truly happy.





The reason why so many people suffer and are sad in the midst of so many blessings is that they live far removed from Allah. Allah only gives happiness to people with faith, and only makes it possible for them to take pleasure from the beauties of life in this way. This book reveals that the only salvation from unhappiness and suffering is to believe in Allah with a sincere heart.

The purpose of this book is to reveal the kind of difficult lives led by people who are divorced from the morality of religion, to fully illustrate the situation such people find themselves in, and to save them from a loss of blessings in this world and the painful end that awaits them in the next. Recalling that the life of this world is full of blessings and beauties, but that these can only be enjoyed with true faith, it calls people to Allah's path, to surrender to the Qur'an, and to live in faith.





This book is about sincerity, an important characteristic of believers which makes deeds worthy and meaningful in Allah's sight. Sincerity (ikhlas) is doing everything simply because Allah ordered it, without expecting any personal benefit in return. In the Qur'an, Allah gives the good tidings of paradise to His sincere servants.

Islam is the religion Allah chose for man as most fitted to his nature. Allah made His religion very easy so that people can live by it. Our Beloved Prophet always advised the Muslims near him to make the religion "easy". In this book, the author describes that living by Allah's religion is very simple, and that the religion of Islam offers the most suitable lifestyle for man's nature, peace and happiness.





Replacing the violence and injustice pervading the world with goodness, beauty and justice is possible through taking "courageous" steps on Allah's way of righteousness. The true concept of courage based on the Qur'an is to persevere in keeping to the limits set by Allah in the Qur'an. This book has been prepared to explain believers' courage based on a sincere will to attain Allah's good pleasure.

If a person is recently introduced to Islam, many questions may cross his mind since he has just quit the society of ignorance and has not yet learned the faculty to think according to the Qur'an. Answers from the Qur'an aims to reply these questions substantially according to the principles of the Qur'an.





In this book, two very different approaches and manners of communication are examined; the announcement of the message and dispute. How the announcement of the message should be according to the Qur'an is explained at length and the malignant character of dispute is also described.

All through history, people who had no faith in Allah and the Day of Judgement, tended to mock religion and its followers. This book explains how these people are caught by a plot while they waste time ridiculing believers.





In this book, wisdom and people having wisdom are described as is the loss of those who do not think and behave wisely. The way to wisdom is open to everyone; but it must also be kept in mind that Allah endows wisdom only to those who sincerely believe in Him.

The concept of patience related in the Qur'an differs greatly from patience as perceived by people of ignorance. The purpose of this book is to define this superior moral attribute with references from the Qur'an.





Being a true servant of Allah and conducting one's life in the light of the Qur'an require a sound knowledge of the Qur'an. This book is prepared for those who aim to attain the good pleasure, mercy, and Paradise of Allah.

A person having fear of Allah naturally shows mercy for His servants and treats them kindly. Yet it is essential to distinguish between the concept of mercy, as conceived by people of ignorance, and the mercy described in the Qur'an. This book was written for that purpose.





This book is about the enthusiasm of believers that keeps growing until the end of their lives. The main aim of the book is to increase the enthusiasm of believers showing them what a great blessing enthusiasm is, and how it enhances the power of believers.

A believer has to know the Qur'an very well in order to be guided to the right way, to fulfil the commands of Allah completely, to revere Him properly and to evaluate all issues from the Qur'an's viewpoint. This book, in which the Qur'anic verses are classified according to specific subjects, is prepared for this purpose.





The purpose of this book is to introduce Allah, the One closer to man than his jugular vein, the way He is related in the Qur'an. The intention here is to remove the blurred, uncertain and vague information people have in their minds and replace it with the true faith recounted in the Qur'an.

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In the Qur'an, Allah describes the good word to us in the verse Who is better in speech than someone who summons to Allah and acts rightly and says, 'I am of one of the Muslims'? (Surah Fussilat: 33) This book describes the importance of following the good word and the losses that will be suffered by those who fail to do this in this world and in the hereafter.





The adjective "mature" (kamil) carries the meanings inclusive, entire and perfect. The "mature faith" discussed in this book represents the highest level of maturity and depth of faith a person can ever attain.

Most people conceive of Paradise as a surreal and abstract notion. The most important reason for this misconception is an insufficient knowledge of the Qur'an and a lack of understanding. This book provides a realistic description of Paradise as related in the Qur'an and summons man to think about this eternal abode.





Although Allah holds no judgement to be higher than any other, people of ignorance disregard some of them while paying attention to others. This book was written for the purpose of warning believers against such a possibility and reminding them of the judgements of the Qur'an that are likely to be disregarded.

In the Qur'an, it is described that in the past, the messengers of Allah and certain other righteous people were all subjected to various instances of slander. Through the will of Allah, all these slanders came to nothing. These blessed people have always responded to the slanders made against them with exemplary patience and submission.





Those who ignore the moral values of religion and lead a life apart from it form the society of ignorance. This book reveals that this system is at an impasse by examining some examples of the lifestyles and characters of the ignorant society.

For sincere Muslims, prisons are very good places for the spiritual education and training of the self. This book is about the exemplary patience and submission of the Prophet Yusuf and other righteous Muslims in his situation and about the spiritual education they received in the School of Yusuf.





There is a secret religion prevailing in many people, with no written rules and no name either. In order to be free of this false religion by which we are surrounded, we firstly need to identify and define it. And that is the purpose of this book.

A believer who decides to live for the cause of Allah must abandon all the idols of the society of ignorance Devoted to Allah is a summons to overthrow these idols for good.





Hypocricy is relevant not only to the age of the prophets: as the Qur'an informs us, hypocrites will continue creating "tumult and oppression" until the Day of Judgement. This is why we have to know them very well. This book was written for this purpose.

Some people, even without having any idea about its contents, resist reading, learning about, and listening to the Qur'an. The purpose of this book is to warn people against this biased stance which will lead to grave misfortunes, both in this world and in the hereafter.





This book, based on the verses of the Qur'an, makes a detailed depiction of the moment of death, the day of judgement, and the penalties in hell, and it sounds a warning about the great danger facing us.

Man places his hope in Allah in relation to the degree of his faith. He hopes to attain the favours promised to him to the extent of his trust, closeness, submission and sincerity to Allah. These are actually the people who earn the approval of Allah.





In the Qur'an, it is stated that the disbelievers, who are in Hell, will say to their leaders "it was a plot (of yours) by day and by night: Behold! You (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" The evolution theory is one of these "plots." This book clearly reveals this.

An important part of the struggle one will carry on against one's soul for a lifetime involves eliminating all the principles of the society of ignorance. This book examines these principles and the ways to avoid them in details.





People use various defense mechanisms to disregard facts about life. The most effective of these defense mechanisms is one's "deceiving oneself". However deceiving oneself is not a solution for the salvation of man; on the contrary, it drives man into a blind alley that leads to Hell.

This book discusses at length the methods of plots, attacks and slanders employed by disbelievers in their efforts to discourage messengers and their followers from their struggle on behalf of the cause of Allah. A useful resource for everyone who wants to learn the path followed by the messengers.





Prayer is one of the most explicit and virtuous expression of one's devotion to Allah. However, it is essential that a believer should pray as described in the Qur'an. This book explains the kind of prayer that Allah demands of people.

Are you aware of the beauties that are presented by the Qur'an for human life? Have you ever thought about the benefits a person and society have when they follow the commandments of the Qur'an? With this book, you will also recognise the beauties presented by the Qur'an for life.

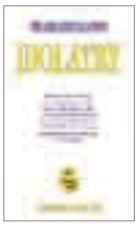




This book aims to define heedlessness as described in the Qur'an and warn people against this lurking threat. Another purpose of the book is to make those who are unknowingly swept away by heedlessness, realize their situation.

Hypocrites are a group that Allah calls our attention to in hundreds of verses. In this book, the characteristics of hypocrites are examined one by one with references from the Qur'an. The distinction between hypocrites and disbelievers is also discussed.





Most people know somehow that idolatry is a great wrong yet they completely dissociate themselves from it. This book defines idolatry in the true sense of the word as explained in the Qur'an.

During the time one spends in this world, man is tried and tested by his Creator. Being aware of the fact that everything befalling man is merely a trial from his Creator, taking pleasure from them, and responding to them joyfully and eagerly lie at the heart of the mystery of this test and this is recognised only by believers.





Whoever you are, you have an extremely dangerous enemy who wants you to be doomed to eternal damnation: His name is Satan. You must know him and his methods in order to guard yourself against him. And this book was written for that purpose.

This index has been put together in an effort to bring verses on the same subject together so as to make research easier.
It is hoped that this study also helps those who aim to attain the good pleasure, mercy and Paradise of Allah by learning the Qur'an and living by it.



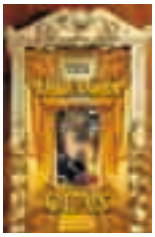


This book warns people against lying, which they may regard as something minor, innocent and harmless, but which actually represents a grave danger to them. It has been written to remind them that lying is a sin. As well as dealing with such matters as why people lie and the benefits of honesty, it also describes, in the light of Qur'anic verses, liars' states of mind and the tactics they resort to in order to prevent their falsehoods coming to light.

NEW RELEASES



In this book, everyone is encouraged to speak in a manner that is pleasing to Allah as emphasised in the Qur'an. All people are called to speak in a manner compatible with Qur'anic values by revealing the sharp differences between the perfection of the speech of Muslims and the style employed by people who live in a state of mind far removed from religion.



The reason why "The Black Clan" has been chosen as the title of this book is that it describes the social structure which organises the moral corruption in the modern world and its network of extensions in all countries. In this book you will read about the structure of the clan and the methods it resorts to in order to ensure its survival. It must not be forgotten that the ideological struggle to be waged against the black clan is the responsibility of all people of good conscience and common sense.



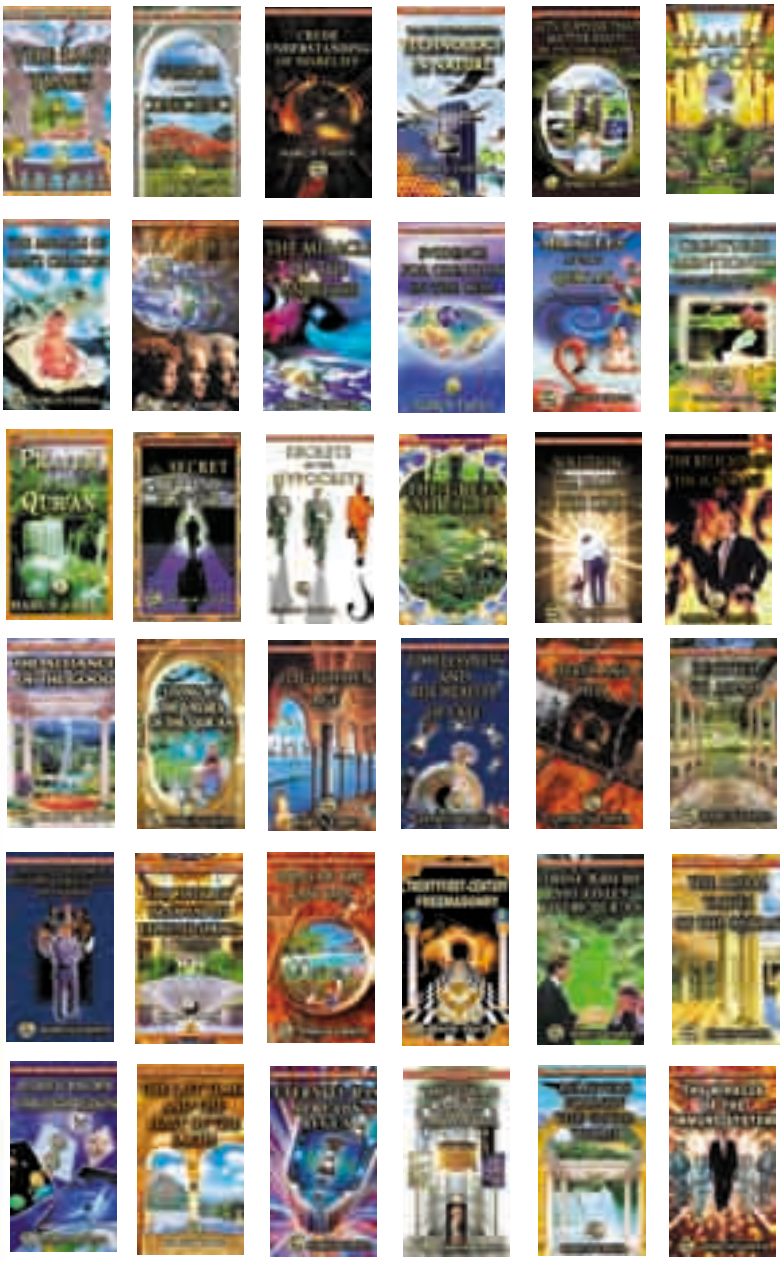
This book examines the activities people engage in and the events they experience every day, from the point of view of Muslims who live by Qur'anic values. The aim is to reveal the pleasing lives of believers thanks to the morality of the Qur'an, and to call everyone to that morality, which offers a superior life.



This book touches on the mistaken nature of the female character in ignorant societies and emphasises how this character should be accepted in society. It futhermore discusses the moral values of Maryam (as), that Allah revealed to have been made superior to all the women of the world, and thus demonstrates the superior conception of moral virtue the "exemplary Muslim woman" needs to possess and the "character of the ideal Muslim woman."

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The audio cassettes Perished Nations and The Dark Face of Darwin were inspired by the works of Harun Yahya

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